

THE  
CHRISTIAN  
REMEMBRANCE.

APRIL, 1828.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Sermons on some of the leading Principles of Christianity.*  
By P. N. SHUTTLEWORTH, D. D. Warden of New College, Oxford,  
and Rector of Foxley, Wilts. Parker and Rivingtons. 1827.

THERE was a time when a strong infusion of the parade of learning was considered a necessary ingredient in a university sermon—that time is now no more. Many a discourse delivered from the pulpit of St. Mary's, at either university, does indeed give evidence of laborious research, and profound acquaintance with the writings of ages past: nor can we conceive any congregations better adapted as an audience for such disquisitions, if it ever be desirable to deliver orally that which cannot be duly estimated without repeated consideration, and reference to the resources of a library. But it is no secret, that those who have attained any great store of learning are few; that the ability to digest the result of such researches, and bring it to bear on any topic of profitable speculation, is of still more rare occurrence. The good sense of our university preachers of the present day has thus led them to prefer what is useful in practice to what was specious in sound alone; and whilst on proper occasions, and by competent persons, discourses are sometimes there delivered which indicate great extent of learning, by far the greater part of university sermons are such as may be attended with profit, and are listened to with interest by the great mass of the students themselves.

The volume before us consists chiefly of a series of discourses "delivered" (we quote from the advertisement prefixed to the volume) "on various occasions before the university of Oxford. The leading object of the author, in the selection of his subjects, was that of counteracting those popular arguments and prejudices against the credibility of revelation, which, however superficial, he conceives to stand not unfrequently in the way of the religious belief of those young persons, the eagerness of whose judgments has not yet been corrected by persevering habits of impartial reflexion." Thus they were expressly addressed to the undergraduates, and as we happen to

know, were by them highly esteemed, and attended with crowded congregations. Indeed, we have heard it reported, that it was in consequence of their desire, very generally and very strongly expressed, that the author (who is the head of one of the most noble foundations in Oxford) was induced to publish them. The compositions themselves bear internal evidence of having been written for delivery, rather than for the press. Some few inaccuracies of expression appear; the sentences are often extremely long; and the general structure of the style is deficient, if tried by that excellent test of being intelligible without the aid of punctuation, though such as, we doubt not, to have been highly efficient, when enforced, as it was by the preacher in this instance, with the emphasis of a fine voice and feeling manner.

We would not, therefore, dwell for a moment on blemishes of secondary importance in a work like this. We rejoice to see the Head of an eminent college, a man of high repute for talents and learning, stand up in the pulpit of the university as the spiritual guide and instructor of the students. We rejoice to know that it is a case which has had many precedents of late years, and which as an example is likely to be very frequently followed. The Church of England supposes no one of her members, in whatever situation they may be placed, to be destitute of an appropriate minister responsible for their spiritual improvement, and bound to promote their edification by private exhortation and public preaching of the word. To whom are the students of universities to look up for this Christian guidance? We reply, to the tutors and heads of their respective colleges for private conference, and for the edification of God's word to the preachers in the university pulpit. On those who occupy these responsible situations, being, as they for the most part are, ministers of the Church of Christ, devolves the duty of watching over this most interesting charge during the time of residence under their care. And when they consider how commonly their official employments prevent them from undertaking any other spiritual cure, and how great is their risk of acquiring a distaste for the most appropriate duties of their profession, they will rejoice to take this method of fulfilling the solemn vows of ordination, and thus consecrating the duties of tuition by the ministrations of the priesthood, will "give faithful diligence to minister the doctrine and sacraments and discipline of Christ," and "to use both public and private monitions and exhortations, as well to the sick as to the whole." Amply will such diligence be repaid to every one who shall so labour in his Master's vineyard. Not, indeed, that we set the motive of the minister's exertions any lower than the love and favour of his Lord; or hold out the expectation that in any field of labour he will not meet with frequent and mortifying disappointment. Only we maintain, that if a man of refined mind, and high

intellectual endowments, were to choose out a portion of the flock of Christ to be most unlikely to disgust him by perverse obstinacy, and best suited to meet with corresponding warmth the tenour of his enlightened ministrations, it would be difficult to say where he could have more prospect of rejoicing in his labours, than with a body of well-educated intelligent young men, such as constitute the chief part of our colleges. We, therefore, the more strongly urge this view of their duties on the attention of the governors and tutors, as being no less desirable for themselves than important for the welfare of the community; and that especially at a time when the experiment is about to be tried of establishing an institution for liberal education, on the professed exclusion of all religious teaching whatsoever.

But it is time to give our readers a specimen of the work which has led to these remarks. We will turn then to the seventh Sermon on Prov. xxviii. 26, where we shall find an interesting discussion of a familiar but most important topic,—the prevalence of unchristian conduct amongst professed believers in Christianity.

With regard then to the question before us, why does the Christian continue in sin, when, according to the principles of his belief, such conduct is diametrically contrary to his most important interests? Our first answer will be, that, although the highest achievement of a course of moral and religious discipline be, to subject our every thought and action to the control of conscience and religion only; yet in every stage short of this highest exaltation of character (and under this description we must include nearly the whole of man's career upon earth) it is to far inferior impulses that even our most plausible actions owe their birth. Of man, in his natural and unconverted state, passion, not principle, forms the main-spring of action. In proportion, however, as his moral education advances, higher and nobler views gradually present themselves. Impulses ripen into knowledge. Where he once only felt, he now reasons. His aspirations become purer, and his aims sublimer. But he is not, therefore, transferred at once from guilt to innocence, from reprobation to grace. The understanding may be, indeed, enlightened, but the original habits of the heart will still continue to operate. It will be long, very long; after many sins against his better knowledge, after many humiliating failures; after innumerable contests with his eternal enemy, and innumerable defeats; after experiencing again and again the weakness of the flesh, notwithstanding the fervour of the spirit;—ere his original constitution will change its bias, and the engrafted and celestial principle begin gradually to supersede that which is natural and earthly. In this intermediate state of moral improvement, our conviction may indeed be sincere, but our conduct will still be defective; and knowledge and practice, so far from standing, as they ought to do, in the close relation of cause and effect, will in reality be found to be but rarely and accidentally connected. The former, proceeding upon the slow deductions of abstract calculation, will be cold and systematic, deserting us in the hour of temptation, and only recurring when too late, in the solitude of the closet; whilst the latter, resulting from the immediate impulse of physical appetite, will be hasty and impetuous, hurrying us into guilt ere our reason can rally all her faculties, or our conscience shake off her slumbers.

Hence the preacher argues to the necessity of diligently habituating ourselves to impede the activity of our passions, and excite the energy

of our reflective powers; and concludes that one cause of the inconsistency between profession and practice is,

The want of any necessary connexion between the mere knowledge and the practice of morals. It is indeed the object of all education to produce this connexion, but the completion of that object is in fact the completion of the Christian's triumph on earth. It is not the commencement, but the termination, of his labours: that victory over the world, and over himself, the result of long prayer and watching, of faith, patience, humility, and perseverance.

A second source of this common evil is thus detailed :

Yet I cannot help believing, that if we look closely into what passes in our own minds, when we feel any inclination to deviate from our duty, we shall detect there a slovenly kind of reasoning, by which even this most manifest truth is at such moments robbed of half its power of conviction. That the gratifications of vice are immediate, and those resulting from religion only in expectation, is in itself a fact quite sufficient to bewilder judgments so feeble and capricious as our own. To the mind's eye, as well as to that of the body, there appears to be a law of perspective, which diminishes the apparent size of an object in proportion to its distance. Hence it is that a single particle of dust is sufficient to conceal from our view the surface of one of the heavenly bodies, the real bulk of which we know to exceed any thing which the human imagination is competent to grasp; and that by an analogous process, the most trifling earthly temptations, if brought sufficiently near, are sometimes found sufficient to expel for an instant from our thoughts the remote but tremendous speculations of eternity with all its accompaniments. In both these cases the provision of nature is wise in the highest degree, if considered with respect to our immediate and practical wants. Had the human eye been so formed as to see things in their real proportion, unmodified by distance, the immensity of the heavenly bodies would necessarily have occupied the whole of our attention, whilst we should have been practically blind with regard to the objects of earth. And, on the same principle, had our minds been so constructed as to perceive instinctively the exact relative value of the things of time and eternity, their faculties would have been irresistibly attracted by the vast preponderance of the latter; whilst the affairs of this life, failing to excite any interest, would have been totally abandoned. Admitting however the necessity of this arrangement, by which, so long as we are inmates of the earth, its concerns are calculated to act upon our feelings with more than their due and proportionate value, still we are to recollect, that the real nature of things is totally different. To sound philosophy objects are not such as they appear, but as they are; and whilst the wants of our physical nature are continually cheating us with illusions, and suggesting to us false estimates of the value of all which surrounds us, it is her office, in our more intellectual and contemplative moments, to interpose continually between our appetites and our judgments, and to exhibit the turmoil and vanity of our worldly speculations in all their intrinsic nothingness.

Before we conclude this article, we would add one word on college servants. Our 22d Canon commends these, no less than the students, to the spiritual guidance of the Masters and Fellows of Colleges. We wish this provision for their instruction were more generally effectual. We know that in many instances it has been much neglected; and that the same individuals who would make a point of superintending the instruction of servants at their own homes, are accustomed, in their corporate capacity, to witness gross excesses without a reprimand, and seldom take pains so much as to ascertain that the domestics of the college regularly attend divine service.



ART. II.—*A Sermon preached in the Chapel of Farnham Castle, at an Ordination held by the Lord Bishop of Winchester. By the Rev. JOHN BIRD SUMNER, M. A. Prebendary of Durham and Vicar of Mapledurham, Oxon. Hatchard. 1828.*

“And the seventh angel sounded; and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord and of his Christ.*” Rev. xi. 15.

THIS is a text which no one who bears the heart of a Christian can peruse without a mixture of melancholy and exultation: of melancholy at the present condition of the world,—of exultation at the brightness of the prospect which is partially unveiled to us by the hand of prophecy. Our faith and our hope are scarcely equal to the trial of a long and steady gaze upon the kingdoms of the earth, and all their perishable glory; because the contemplation is one which oppresses us with sights apparently at variance with all the gracious purposes which the revelation of God has announced. Of all the millions which inhabit our globe, but a small portion acknowledge the name of Christ; of that part, again, a large majority adhere to a corrupt and superstitious faith; and, lastly, of those who hold the truth in righteousness and purity, the number, it is to be feared, is comparatively so small, that it is impossible to think of it without grief and consternation of spirit. These, however, are perilous and ensnaring computations; and we may always find a retreat from them in the zealous discharge of Christian duty, and in grateful meditation on the brighter days which are yet in store for the children of men. It has been said somewhat quaintly, though justly and forcibly, by Lightfoot, that, “a traveller to heaven walks upon two legs—hope, and a sense of duty. Now, many a time, his hope, like Jacob’s thigh, is sinew-shrunk and lame, and hath no strength at all in it: yet he makes shift to bear on his other leg—his sense of duty; and, Jacob-like, he limps on to his journey’s end.” And what is here said of hope, as it relates to the personal condition of the Christian, may, with equal justice, be said of it as it relates to the prospects and destinies of the human race. Whenever the overflowings of anarchy and ungodliness tempt us to despair of mankind, it is our wisdom to *bear* upon that support which is less liable to failure and disorder,—the plain sense of personal duty. Times and seasons are in the hand of God; the obligation to walk in the way of his commandments is our own immediate and constant business; it demands, under the divine blessing, the exercise of those capacities which the fall has left us; and it is an obligation which may well absorb all our energies, without leaving any superfluity to spare for dubious and unfruitful speculations.

To this practical view of the high matters suggested by the text, the

preacher before us arrives, after some appropriate and most impressive remarks on the blessed consummation alluded to by the apostle. Having indulged, for a time, in the contemplation of that glorious period, he asks,

How then may this event be hastened on? Let us descend from the higher eminence, where the view, though sublime and magnificent, is not presented clearly to the eye; let us attend to a more contracted prospect; let us leave the vastness of a kingdom, in which our imagination bewilders itself, and come to what a kingdom consists of, individual parishes, individual families, individual persons. There, the supremacy must begin. These are the tributary provinces which must bring their homage to the throne of Christ; these are the subjects from which allegiance is due, who must rally round his altar, and fill the ranks of his army.

When an individual, for example, as he grows in years, grows in grace and knowledge; recognises the vows of his baptism, which oblige him to *live righteously, soberly, and godly in this present world*, and becomes as one of those whom Christ has redeemed as a *peculiar people unto himself*; then he, so far, advances the kingdom of Christ, which, like other kingdoms, is made up of a multitude of individuals.

When the collected individuals of a family are ruled by the same religious principle; when the children are early taught to run the race of life, looking to him who has left them an *example that they may follow his steps*; and when the household is encouraged and instructed to *seek first the kingdom of God and his righteousness*; then the dominion of Christ is still further extended.

When many individuals and many families thus walk with God, having peace with him through the redemption that is in Christ Jesus; when any considerable proportion of that district which we term a parish, is directed by Christian principles and governed by Christian laws; then a still nearer approach is made to the blessed consummation foretold in the text, when *the kingdoms of this world shall become the kingdoms of our Lord and of his Christ*.

You perceive then, brethren, on what this consummation in part, in great part, depends. It depends on you, to whom the spiritual care of these parishes, and of the families and the individuals they consist of, is entrusted. You are to be the instruments by which the kingdom is enlarged; you are the agents by which it must be organized. Every child which you train up in the way it should go, as "Christ's faithful soldier and servant;" every wanderer whom you reclaim, and recover to the fold; every weak Christian whom you strengthen; every earnest Christian whom you preserve in the unity of the faith; every family which you establish in the habits of social prayer, and settle on the foundation of Christian principle; all these are so many additions made to the kingdom of Christ, and tend to approximate his universal rule. And why should it not be universal? *Is the arm of the Lord shortened, that it should not save, or his ear heavy, that it will not hear?* Why should not the flame kindle from individual to individual, and spread from family to family, and from parish to parish, till one shall say, *I am the Lord's*; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel! We are not to wait for fresh interpositions on the part of God; we are not to look for extraordinary effusions of the Holy Spirit; but we are to act upon the means vouchsafed to us, abundantly sufficient as they are, and to trust the promise, that the word of God shall not return unto him void. Pp. 8—11.

We have here a beautiful and engaging description of the manner in which the kingdom of Christ may be most legitimately and effectually enlarged; and of the solid enjoyment and powerful animation to be derived by the laborious and faithful minister, from a view of the

promises and predictions which point to its complete establishment. This habitual leaning and reliance on his sense of duty, will render him less dependent on the more celestial, but more fluctuating and unsteady encouragements of hope.

We are unable to insert more of this admirable discourse than its closing paragraph, which conveys in a few simple and winning sentences all the most awful motives which can animate the heart of an evangelist.

Go forth then with this impression; and may the Holy Spirit fix it upon your minds! Go forth with the impression that you are workers together with God in effecting his great and merciful purpose for the salvation of mankind. That you are taking upon you a ministry, by which his goodness is to be realized, his glory manifested, his will accomplished, and his prophecies fulfilled. You exercise the appointed means by which the people are to be brought *from darkness to light, from the power of Satan unto God, and the kingdoms of this world are to become the kingdoms of our Lord and of his Christ.* You might well ask with the humility of Paul, or the apprehension of Moses, *who is sufficient for these things?* Who am I, that I should go against the prince of this world, or assail the power of darkness? But the answer is at hand: *Be strong in the Lord, and in the power of his might.* Set the object clearly before you, as the mark to be reached, the extending his real dominion in the world, by increasing the number of those who faithfully serve and follow him. This glorious purpose will invigorate your exertion, will smooth all your labours, and soften all your anxieties, and reconcile you to fatigue and self-denial. And the meanwhile, remember the way, the only way in which that object can be attained, by *looking unto Jesus, the author and finisher of your own faith*, as well as of the faith of those committed to your care; referring every success to his gracious blessing, and submitting to every disappointment as his will. Acting on this principle, you will at least do that which Chrysostom of old represented as so awfully difficult for a minister, you will *save yourselves* at the great day. But I believe you will do more; I believe that many of *them that hear you* will be granted to your prayers, to be *your crown and hope of rejoicing* then, when *every man shall receive his own reward, and they that turn many to righteousness, shall shine like stars for ever and ever.* Pp. 16, 17.

We cannot retire from the consideration of this Sermon without adverting, for a moment, to the circumstances under which it was uttered. The scene of its delivery was Farnham Castle; the occasion, an ordination, held there by the brother of the preacher, the present Bishop of Winchester. And an interesting spectacle it must have been, to behold two persons, so nearly related both by blood and by the ties of their more sacred brotherhood, standing before the Lord together, and joining in the most solemn ministrations of his house! We might there, if any where on earth, exclaim, *Behold how good and lovely a thing it is for brethren to dwell together in unity!* a unity, not merely cemented by feelings of kindred, but rendered indissoluble by the consciousness of a participation in holy offices and heavenly engagements. It will be the prayer of every true son of the Church, that the fragrance of it, like the precious ointment of Aaron's robe, may long ascend to heaven, and that blessings may come down upon it like the dew which fell on Hermon, and refreshed the mountains of Zion.

ART. III.—*A Sermon preached at Northampton, July 4, 1827, at the Anniversary of the Northampton Committees, in aid of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts. By the LORD BISHOP OF CHESTER. Rivingtons. Pp. 24. 1827.*

"While the bishops and governors of the Church," says Lord Bacon, in his Adversement, touching the controversies of the Church of England, "continue full of knowledge and good works; while they feed the flock indeed; while they deal with the secular states in all liberty and resolution, according to the majesty of their calling, and the precious care of souls imposed upon them; so long the Church is situated, as it were, upon an hill; no man maketh question of it, or seeketh to depart from it. But when these virtues in the fathers and leaders of the Church have lost their light, and that they wax worldly, lovers of themselves, and pleasers of men, then men begin to grope for the Church as in the dark; they are in doubt whether they be the successors of the Apostles or of the Pharisees: yea, howsoever they sit in Moses' chair, yet they can never speak *tanquam auctoritatem habentes*, as having authority, because they have lost their reputation in the consciences of men, by declining their steps from the way which they trace out to others; so as men had need continually to have sounding in their ears, *Nolite exire*, go not out; so ready are they to depart from the Church upon every voice."

It must, we conceive, be universally allowed, that the author of the sermon before us is entitled to a distinguished rank among the many venerable and illustrious Prelates who, since the days of Bacon, have been able to peruse the above sentences with a serene countenance, and a joyful heart. From the day of his consecration to the present hour, the mighty and glorious work to which he has been called never seems, for an instant, to have been absent from his thoughts. His life and his labours pronounce a *nolite exire*, in accents which, one would imagine, could be resisted by none but an incurably factious and contentious spirit: and if he could witness the numbers,—known at present only to his Divine Master,—whom his example and his ministry may have retained within the bosom of the Church, or united to her communion, we verily believe, that he would have a crown of rejoicing, the *exceeding weight* of which would overpower and annihilate all the rewards this world has to bestow, or all the injuries which it has to inflict. It is gratifying to think, that so zealous and so able a servant of Christ, should have been advanced to his holy office in the full vigour of his life; and that the Church may yet look to him for a long course of faithful and inestimable service.

We cannot refuse ourselves the gratification of inserting the following notice, prefixed to the Sermon by the Committees of the two Societies, as conveying a most impressive testimony to its merit and power.

The following Sermon, when preached at Northampton, by the Lord Bishop of Chester, made a powerful impression on a numerous and highly respectable audience, and was followed by most liberal contributions in aid of the holy designs which it so ably recommended. Its influence, however, would still be limited, if confined to those only who were present when it was delivered; and

the Committees, feeling persuaded that its publication would lead to much more extensive benefits, requested and obtained the Right Reverend Prelate's permission to print it for general circulation. In sending it forth to the world, they are anxious that it should carry with it their acknowledgments to his Lordship, for the honour he did them by his presence at their Anniversary—for the kindness and ability with which he promoted their cause, not only in the pulpit, but throughout the whole of the day—for his valuable and interesting communications respecting the Societies in behalf of which they were assembled, and other kindred objects—and especially for allowing them the privilege of offering to others the pleasure and advantage they derived themselves from his Lordship's discourse.

The text is from Luke xxii. 32,—*When thou art converted, strengthen thy brethren.* Having shewn that these words impose on all who profess Christianity an obligation similar to that laid upon St. Peter by our Lord, the preacher suggests that it may, possibly, be asked, Have we been converted as St. Peter was? for if not, the argument does not apply to us. We recommend the Bishop's answer to this question to the attention of those preachers who are in the habit of addressing their congregations in the same language, which it would be proper to use, if they knew them to consist partly of persons converted to the Gospel, and partly of heathens who had never, even nominally or theoretically, embraced the religion of Christ.

We argue with you on the supposition that you are Christians. We do not inquire what you are; but we reason with you as though you were, in principles and affections, what you ought to be, so far, at least, as to be convinced of the truth and importance of the Gospel, and desirous of believing and doing what it requires: if not, we must take up an entirely different position, and bring you to a right profession of Christianity before we enlarge upon its practice. But we may surely take it for granted, that you are so far converted, or turned towards God (and that is far enough to bring you within the scope of the argument) as to intend, and desire, at least, to be Christians, and to be convinced of the unspeakable importance of the question which depends upon your being so in reality. To know that you *may* be saved, and the method by which you may be saved; to know what God requires of you, and the means by which you may be enabled to do it; this is a knowledge and a conviction which, even if you want resolution and strength to realize them in your own practice, bring you clearly within the application of the argument, *when thou art converted, strengthen thy brethren.*

Perhaps, indeed, it is to such persons, nominal and theoretical, but not practical and genuine, converts to the realities of the Gospel, that on such occasions as the present our reasonings must chiefly be addressed. By him who has been, in the fullest sense of the word, converted from the death of sin to the life of righteousness, by the efficacy of a living faith, no such reasonings are needed. He feels already, in all its holiness of obligation, the sacred and delightful duty of converting and strengthening his brethren. Their souls are precious in his sight, because he has been brought to feel the value of his own. Yet even *he* may be animated and cheered in the prosecution of his pious and charitable views, not only by contemplating the motives and reasons which justify and require his exertions in the work of love, and the happy results which encourage him to persevere; but by the reasonable hope, that the solemn enforcement of these motives may strengthen their brethren also, and excite *them* to gird up their loins for a more earnest and strenuous cooperation.—Pp. 8, 9.

In these paragraphs we find a union of robust good sense with uncompromising piety, which is worthy of all honour and imitation. The most devoted and faithful teacher may learn from it, that it cannot be required of him to separate his hearers into two parts or factions, having no concord, or communion with each other; and that there may be better ways of arousing the careless or merely speculative Christian, than to consign him to a state of virtual alienation from the society of the faithful. If we recollect rightly, this indiscreet and pernicious mode of address has been ably and powerfully exposed in Sumner's Apostolical Preaching. It is satisfactory to find the judicious views of that writer receiving such potent confirmation from the Bishop of Chester.

Having adverted to the purposes and designs of the two great Societies of the Church of England, he proceeds to repel, in a few decisive sentences, certain objections which are sometimes levelled against their constitution, as defective in a liberal and comprehensive spirit.

Against societies so constituted, it was to be expected that objections would be made by those who undervalue the importance of uniformity, if not of unity, in the great Christian family. They have been accused of a bigoted attachment to system; of attempting to obtain an undue influence, and to extend the boundaries of a particular church. To this we answer, in their behalf:—We do, indeed, desire to instil into the minds of others those doctrines which we in our hearts believe to be the genuine doctrines of the Gospel; and to retain, or to bring them within the sanctuary and fortress of that church which we consider to be the faithful depositary and dispenser of the pure word of God. And what Christian would act otherwise? When we can be convicted of teaching our brethren a single doctrine or duty, the belief and observance of which will not contribute to their comfort in this world, and to the ascertaining of their eternal interests in the next; when it can be proved, that the consistency, and uniformity, and good order, and wholesome discipline of an apostolical church, are injurious to the growth and spread of genuine Christianity; it will be time enough to charge us with an *undue* partiality to system.—Pp. 14, 15.

We insert the following paragraph, because it states a fact in the highest degree interesting, and which may stand in the place of a whole legion of arguments in favour of the Institution in question:

Let me now appeal to your pious and benevolent feelings by the statement of a single fact. In the course of the last year, this Society has sent abroad, into every side and corner of the land,—the cottage, the school, the hospital, the prison,—more than 1,500,000 religious books and tracts. Supposing that each of these had found one reader, how great must be the good which it has done. Consider how many slumbering consciences may have been awakened, how many sinners alarmed, how many mourners comforted, how many ignorant enlightened by the blessing of God vouchsafed to the use of such means. Could we but trace the windings of those thousand streams of knowledge, which from this fountain head are guided by the hand of Charity through every walk of life, to purify and fertilize the land; we should see reason to bless God that he has thus permitted us to be the humble instruments of setting forward his glory, and the salvation of his creatures.—Pp. 16, 17.

The following exhortation, in behalf of the Sister Society for the Propagation of the Gospel, cannot possibly be read without a *burning heart*, and an awakened conscience, by any but those with whom religion is a barren, lifeless, unprofitable theory.

It is our unquestionable duty to set forward the Gospel, and to promote the salvation of mankind, if the occasion require it, at the cost of whatever is most precious to us. Our piety and zeal in the cause of Christ are not likely, in these days, to be put to so severe a trial. But when there are to be found faithful and devoted servants of their Lord, ready to encounter all the privations, and hardships, and dangers, which try the patience and endurance of the humble missionary; men who are willing to be placed *in jeopardy every hour,—to die daily, to spend and be spent* for those whom they would make their brethren—how can *we*, professing to be servants of the same Master, pledged to the same work, sit contentedly at home, in the calm enjoyment of ease and competence, soothed and consoled by all the tender sympathies and endearments of domestic life, and refreshed by the unforbidden pleasures of social intercourse,—without contributing to the maintenance, and forwarding the success of those who are doing our work? Let no one suppose *that* work to belong peculiarly or exclusively to the ministers of Christ. He gave his parting charge to Peter, and through him to the Apostles, as the teachers and rulers of his church, when he said, in thrice repeated words, *Feed my sheep*. But this exhortation, *when thou art converted, strengthen thy brethren*, as I have already shown, is constraining upon the consciences of *all* his servants. True, it is more especially, with higher and more awful degrees of responsibility, *their duty*, who are called and set apart for the ministry of the Word, to *do the work of evangelists*, to be in the most extensive sense, *the lights of the world, to disciple all nations, to preach the everlasting Gospel* to mankind: but every faithful and affectionate servant of Christ, every one who has the interests of his Master at heart, every one who has been brought to feel how precious in the sight of God are the souls of his reasonable creatures, will press forward to bear his part in the great work, and will rejoice in the privilege of becoming thus indirectly a preacher of the Gospel to all nations.—Pp. 18—20.

We have only to add the expression of our ardent hope, that this powerful appeal will be widely circulated; and that, with the other ministrations of its venerable author, it may be a savour of life to all who may be brought within the sphere of its influence.

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ART. IV.—*Considerations on Miracles. By the Rev. C. W. LE BAS, M.A. Rector of St. Paul, Shadwell, and late Fellow of Trinity College, Cambridge. London: Murray. Pp. 188. 1828.*

THIS little volume, the substance of which, as we learn from the title-page, first appeared in the *British Critic* for January 1827, is dedicated to the Bishop of Chester; by whose encouragement and approbation chiefly the author has been induced to submit his observations in this form to the judgment of the public. We believe that few persons, who read the original article, would not heartily concur in the propriety of the recommendation given by the learned Prelate. The importance of the subject is undeniable: and it is here treated with such ability, as fully to entitle the work to a distinct place of its



own. We wish to have a treatise, so powerful and masterly as this, not merely in the pages of a review, however popular and respectable: it should occupy an independent situation in our libraries among publications of a similar class; so that not only may we be able at any moment, without turning over indexes, to lay our hands upon it, and refresh our recollections by the ready perusal of it, but that it may obtain the attention which it deserves in years yet to come.

It is right, however, that we should warn persons of frivolous and undisciplined minds, who are incapable either of listening to a close reasoner, or of comprehending him if they *do* listen, that they will probably not be disposed at once to join in this language of approbation. They have much to do in the way of mental exercise, before they can be qualified to appreciate the merits of this treatise; but we can assure them for their comfort, that if they will only give a good resolute summons to their thinking powers, they will soon discover in these pages much to interest their attention: and we promise further, that when they have well digested the instruction here presented to them, they will find their faculties strengthened by the discipline, and will have the satisfaction of contemplating this great department of the evidences of religion with a clearness of perception which will amply reward them for their toil.

We shall endeavour to lay before our readers the general outline of the argument; and shall make a free use of the very words of the author wherever it suits our convenience. We mention the circumstance generally here, to spare the trouble of continued acknowledgment.

What is a miracle? Mr. Le Bas very properly commences his subject with this inquiry—Are we to define it, with Dr. Johnson, as “something above human power,” or with the Bishop of Peterborough, “as something which cannot be performed without the special interference of God?” This last definition is open to much objection, as involving a principle which may be, and has been disputed. We may easily admit an act to be above human power, and yet have very cogent reasons for doubting whether it was performed by the special interference of God. A plain reader of the Bible will find himself much more inclined to believe that some super-human events are to be ascribed to the limited agency of inferior beings, than to refer every thing of the kind to an immediate and special exertion of the divine power: and an examination into the subject will supply him with strong reasons in support of his opinion.

The consideration of this argument leads Mr. Le Bas to some remarks upon the theory of Farmer in his *Essay on Miracles*: a writer who, having adopted the notion that no inferior being can be entrusted with the power of supernatural action, denied altogether the

reality of demoniacal possession, and reduced the temptation of our Lord to a mere unsubstantial mystery. In reply to this author, whose grand error is the presumption that we are in a condition to judge what mode of administering the moral government of the world is or is not compatible with the moral perfections of the Deity (p. 6), the argument of analogy is very happily brought forward. We see that evil is allowed to enter in many forms into the existence of God's providence: there is much of human imposture in the world, which is often moreover very successful, and we are assailed by many powerful temptations. The Divine government allows such things to come upon us as moral and accountable beings. Why may it not allow, on the same principle, of the limited agency of demons? Why is there to be no exercise of the rational faculties in judging of the nature and character of a miracle?

The allegations that miracles performed by lying spirits *must* be a trial too severe for all human sagacity and virtue may be met by the question, how then are we to account for the permission of counterfeit miracles, so closely resembling the true, as often to require profound discernment and laborious inquiry to find out the imposture? If it is consistent with the divine perfections to suffer large portions of mankind to be exposed, by the agency of wicked men, to delusions, which a vast proportion of them are not qualified to detect, how can we confidently exclude the agency of seducing spirits from the dispensations of God? Human craft, although capable of being matched by human sagacity, has yet in certain circumstances, as to civilization and knowledge, the power of deceiving whole communities of men. Why are we to conclude that a similar power of deception may not be committed to demons? Does it follow that enlightened persons making a right use of their faculties *must* in this case be utterly incapable of separating truth from error?

As to the extreme case of a heathen encouraged to persevere in idolatry by a miracle wrought expressly for the confirmation of that practice, it is a supposition altogether gratuitous; the thing cannot be: neither can it be imagined that the miraculous proof can be equally strong for the worship of the true God and the worship of idols. And even if this were the fact, there would be other considerations which would lead to a right decision.

But, after all, the history of the divine dispensations presents us with no such cases. It seems, indeed, impossible, with the Bible open before us, to doubt that superhuman intelligences may have the power of working miracles. Whether that power be inherent in their nature, or only consigned to them by special appointment, is an inquiry of little moment: for if such beings be allowed to interfere at all in human affairs, their interference must, to us, be miraculous, whether they are acting within their own natural sphere or not. But the great and important circumstance to be observed, is, that the exercise of such power is always represented as under limitation and control. In the Old Testament, the

nearest approach to a competition of miracles is to be found in the contest between Moses and the necromancers of Egypt. Now let us, purely for the sake of argument, imagine that those impostors had the advantage of preternatural aid; and let us see whether, even in that case, the contest, as it is recorded, could have left on any well-regulated mind a doubt as to the conduct demanded by the occasion. The sorcerers, we will suppose, were enabled, by a confederacy with evil demons, to convert rods into serpents, and water into blood, and to bring up frogs upon the land. But here the efficacy of their enchantments ended; and they were themselves compelled to acknowledge the working of a superior agent. And then followed such an august display of supernatural power as must have convinced any sane mind, that, if there had been any conflict of superhuman agency, it was between inferior spirits and the arm of Omnipotence! What comparison could there be between the performance of the magicians, and the potent word which called hail and fire from heaven, which spread over the land a darkness that might be felt, and which smote all the first-born throughout the realm of Pharaoh? Let us imagine that we ourselves had been witnesses of these scenes, could we have hesitated a moment which to trust, the "juggling fiends" of Egypt, or the mighty God of "Israel?" Would it ever have occurred to us, that the "finger of the Lord" was to be resisted, because certain strange things had recently been achieved, either by crafty men, or deceiving spirits? Where, then, is the overpowering trial of faith or discernment implied in such an exhibition?—Pp. 17—20.

The same principles apply to the New Testament: demons are introduced only to be baffled: the authority of Christ over them is decisive: the faith of no man, possessing a sound mind, could be endangered by comparing their power with that of the Son of God.

On the whole, then, it appears, that, in our speculations respecting miracles, we are not required—because we are not enabled—to draw a clear line of restriction round the agency of invisible beings. But it also appears, that they who feel themselves compelled to admit the possible exercise of superhuman power by beings not absolutely divine, have nothing to apprehend from this admission. The only just inference from it is, that in this particular, as in many others, the divine government is profoundly mysterious. Inscrutable, however, as it is, there is nothing in this department of it to unsettle our reliance on miracles performed for purposes obviously unexceptionable and benevolent. There is, in all the dealings of God, so much that is unfathomable by us, that it must be dangerous to frame our views upon the presumption, that this or that particular course of things is incompatible with his perfections. Whether by the agency of men or demons—certain it is, that delusions of the most abominable kind have been successfully practised. But this, assuredly, does not exempt us from the duty of exercising our judgment on every case of miraculous evidence connected with our salvation. And if we approach the task in a proper temper, we shall not fail to perceive, that the arm of the Lord has been revealed to us in a way that puts to shame all the works of darkness, whether carried on by human or by spiritual agency.

It may, perhaps, be urged in reply to these remarks that all deviations from the course of nature, by whatever immediate agency, must be regarded as the work of God, since they cannot take place without his permission; and that, by such permission, he does no less than make the acts his own. Every person, however, at all conversant with inquiries of this nature, must shrink from the aid of so treacherous an argument as this: an argument, which, if admitted, would recoil upon its employer with this dreadful consequence,—that the most fearful prodigies of human wickedness and impiety may be ascribed to the special interference of the Almighty. For, if by permitting the acts of demons, God must be supposed to authorise those acts, and to give them his positive and special sanction, why may not the same be said of the most gigantic atrocities

of sinful men? But it is needless to dwell longer on this most dangerous defence. It may be difficult, indeed, for us, by any process of reasoning, to discriminate between the active and permissive providence of an Omnipotent, and perfectly independent Being. And yet, every one who has thought at all on this unfathomable subject, must surely perceive that nothing but the darkest confusion can result from any attempt to identify them.—P. 24—27.

Mr. Penrose, of whose treatise on the evidence of the Scripture miracles the substance of this volume was published as a review, taking as his definition of a miracle “an act above the power of man,” establishes the two following positions :

First, that every superhuman act confers on the agent a superhuman authority, when appealed to for that purpose.

Secondly, that it may safely be concluded, that such authority is not merely superhuman, but absolutely infallible and divine, unless one of two things can be shewn ; namely, that the pretensions of the agent involve some doctrine clearly incredible or inadmissible, or that they are at variance with some authority at least equally potent. If, on the contrary, any inadmissible doctrine be involved, or any acknowledged authority invaded, then we are bound either to suspend our judgment as to the performance of the miracle, or, at all events, to reject the pretensions of the person by whom the miracle is wrought. And, as to the difficulties which may, in some conceivable cases, attend the application of this rule, it is our duty to rely on the aid and guidance of that power, to whom we are taught to look under all other temptations.—Pp. 30, 31.

For the truth of these positions, he appeals to the moral and intellectual constitution of man. The first of them will not, where that constitution is sound, cause any difficulty : the inquirer will arrive at a conviction upon the second by a simple process of reasoning. Finding nothing to repel the evidence before him, that this more than human authority is supreme, he will rely upon such miraculous evidence as indicative of the Divine will : he will not reject it till it can be shewn to involve something which renders that belief untenable.

As to any imagined instances of rival authority, such, for example, as that of a dead body raised to life by Jesus Christ, and another by Judas Iscariot after his apostacy, the spectator would surely not be induced by them to reject the pretensions in each case as equally worthless : he would fall back upon his conviction that the world is governed by a righteous God ; and would, with whatever hesitation in the mean time, eventually take *him* for his guide, whose doctrine or pretensions involved nothing repugnant to the unalterable principles of right. We are so constituted, that the concurrence of a superhuman act with unimpeachable tenets, must be sufficient to compel the assent of every sound intellect.

From reflections of this nature, the author naturally turns to expose “the despicable sophistry,” which accuses the friends of revealed religion of first proving the doctrine by the miracle, and then the miracle by the doctrine.” That all persons who make this charge, are aware of

the falsehood and folly of it, we would not affirm. We are bound in charity to suppose that, in many cases, their conduct is to be ascribed not so much to dishonesty of purpose, as to a defect in the reasoning faculty, which renders them objects rather of compassion than of stern censure. The process by which believers in the Christian revelation do arrive at their convictions may be stated in this way:

In the first place, they believe Jesus of Nazareth to be a teacher of super-human authority, because he did such mighty works as exceed the power of man.

Secondly, finding neither in his own life and precepts, nor in the pretensions of other teachers, any thing to limit their reliance on that authority, they hesitate not to confide in it as absolutely conclusive and divine.

Thirdly, on the strength of his divine commission they receive all his sayings, and believe him to be the Christ the son of the living God.

Fourthly, perceiving the truths revealed by him to be capable of a highly moral and beneficial application, they feel strongly confirmed in the justness of their conclusion.

Lastly, being thus assured of his plenary authority, they rest on it, not only as proving his own *peculiar* doctrines, but as furnishing an additional and independent sanction to all the moral principles involved in his teaching. So that morality, which before may have appealed only to reason, now appeals to revelation also.

Now where, it may confidently be asked, is the illogical assumption in this proceeding? We have assumed, as an ultimate truth, what we suppose no one will deny, that man only obeys a natural impulse when he suffers himself to be powerfully influenced by great authority. We have also assumed, that the inquirer is in a tolerable state of moral sanity; that he has in him the elements of morality; for, otherwise, the second step in the above process, if taken at all, would be taken in pure ignorance and blindness. Without such assumption, how could we maintain that man is qualified for any inquiry relating to morals or religion? And what sceptic is there so besotted as to maintain, that, before we can become impartial judges in such questions, we must get rid of all our moral preferences and antipathies? No: the argument, as we have put it above, does not circulate. It does not merely bring us back to the point where we began. It sets off on the firm ground of instinctive moral perception; but it pursues a path which rises at every step, till it leads us round to a position infinitely more elevated and commanding than that from which we started; a position which enables us to survey, more clearly than before, all the grand truths of natural religion, while at the same time it opens a prospect of still greater magnificence, even the kingdom of the Redeemer, with "the glory thereof."—Pp. 42—44.

Should it be alleged that, by allowing an examination of the doctrine to precede our full submission to the force of the miracle, we reduce a miracle to something very inconclusive, since there are disputants who reject the doctrines even of the Trinity and the Atonement, the reply is, that we are not bound to dispose of this class of difficulties. All that can be expected of the advocates of miracles is, to suggest a criterion which will satisfy the generality of sound understandings.

He is not obliged to concede that a doctrine is inadmissible, merely because certain strange and incredulous mortals refuse their assent to it. A position is not to be rejected as incredible, unless the common sense and feeling of mankind revolt against it. Thus, if a person claiming the authority of a prophet, were to assure us, that murder and fraud are allowable and even meritorious, we might justly dispute his pretensions, though supported by the most overpowering apparent display of signs and wonders. But it certainly does not follow that we

should be justified in rejecting him and his miracles, if he were to tell us of the incarnation of the Son of God; although many persons may be found, who profess themselves incapable of embracing any such incomprehensible and mysterious article of faith.—P. 50.

It would be well if individuals of a sceptical turn of mind would examine into the grounds of their scepticism. In many instances, it is to be feared, that, as in old times, there existed persons who *loved darkness rather than light, because their deeds were evil*; so, likewise, at this day, the resistance to divine truth arises but too often from selfish interests, strong prejudices, and unruly passions.

It has been suggested by Cudworth, that even geometrical theorems, if connected with offensive moral truths, might, possibly, become the subject of eternal doubt and controversy: \* and, if so, we ought not to be surprised at the existence of understandings upon which the evidence of miracles might be absolutely thrown away. They whose intellects are thus perversely fortified, must be left to higher influence. The only miracle that could succeed with them must be wrought upon their own mind.—Pp. 53, 54.

Of possible objections arising from extreme cases, there is no end: and to those who imagine or invent miracles, the purpose of which is to establish monstrous and atrocious principles, it is sufficient to reply that we cannot, unless dreadfully depraved, acquiesce in such principles; the moral constitution of our nature forbids it. "As little," the objector may perhaps rejoin, "can I admit the doctrine of eternal punishments." Be it so: *to his own Maker he must stand or fall.*

But, nevertheless, we should by no means be compelled to admit this sweeping conclusion,—that, by pausing to weigh the doctrine, we render the evidence of miracles altogether nugatory. It may still be safely held, as a *general rule*, that superhuman acts indicate to human beings an authority, not only superhuman, but divine; and that, accordingly, they demand our entire submission. And the force of this *general rule* cannot be destroyed by the failure of its application, in certain extreme or imaginary cases, connected, perhaps, with some peculiar habit of thought, or some anomalous structure of mind.—P. 57.

The difficulties really incident to our inquiries on this subject are only such as may be expected by responsible beings in a state of moral probation.

To confirm and illustrate his argument on the admissibility of a doctrine as an element in our estimate of the force and value of miraculous testimony, Mr. Le Bas introduces some very judicious and important remarks from Mr. Penrose; and subjoins the following passage from Tucker, which we cite here, partly because it is of an original cast, and partly because it may easily be remembered.

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\* If the *Pythagorean* proposition, for instance, (Eucl. i. 47,) were to impose on mathematicians the *Pythagorean* maxim of a strict vegetable diet, what carnivorous student of geometry would ever get to the end of the first book of Euclid? Or if we could conceive the doctrine of Fluxions had, some how or other, been combined with an obligation to abstain from the use of wine, does any one believe that it would have gained its present undisputed establishment throughout the scientific world? Should we not, at this very day, have many a thirsty analyst protesting that he was under an absolute inability to comprehend, or to credit, the system?

"If (says he) a man of honest, judicious character, but a little straitened in present cash, should receive a strong impression in a dream, that his deceased friend had bid him look under a particular bush, where he should find a purse of money; though he had no faith in dreams, it is very likely he might have the curiosity to poke about a little under the bush. If the direction had been, to lay five guineas there, which, on his returning the day after, he should find grown to an hundred, he would hardly care to run the risk: yet, upon the advice being repeated four or five successive nights, with pressing entreaties and expostulations, he might be tempted to try the experiment. But, if he were commanded to break open a neighbour's house for the money, with an assurance of the deed being lawful and safe, I imagine he would require a better warrant than even twenty dreams, before he would proceed to execution. In like manner, if other persons had told him of having had such dreams, and found them accomplished in all points, upon following their directions, he would want different degrees of evidence to convince him of their being true.

"Therefore, where the facts reported are frivolous, unbecoming, or repugnant to our ideas of justice and mercy, they carry a higher degree of improbability on that very account: for though we have not so perfect a knowledge of what is agreeable to wisdom and goodness, as to render every thing appearing foolishness and evil, incredible, yet we must and ought to give their due weight to the judgments of our understanding, that salutary guide given us from God, for our general direction."—Pp. 64—66.

And to this it may be added, (observes Mr. Le Bas,) that the same considerations by which we pronounce on the credibility of a miracle, may fairly be resorted to for the purpose of judging whether it came from God, should we feel ourselves unable to question its actual performance.

Such are the dictates of sound reason; and a reference to the Scriptures will prove that such likewise is their testimony. This is shewn here, from Mr. Penrose, by the admonition of Moses to the Israelites, against a prophet, or a dreamer of dreams, who should, by the aid of signs and wonders, attempt to lead the people into idolatry; it being the purpose of the Almighty thus *to prove his people*:—by the reply of our Lord, when charged with doing mighty works through the assistance of Beelzebub; and by the solemn anathema of St. Paul against even an angel from heaven who should preach any other gospel than that preached by the Apostles: all these passages tending to establish the same conclusion to which sound reason would conduct us.

But suppose that we are in dispute with a person

Who did not believe, or who did not concede, the existence and moral character of God. How should we deal with such an adversary, in our endeavour to work his conviction by an appeal to Revelation?

We should begin, I apprehend, by producing the Book itself; but considering the Volume as sealed up. We should say nothing to him of its contents, except merely in general terms, that it related to the moral government of the world. We should then tell him, that the volume had been received under circumstances which leave no doubt of its superhuman origin; that we have ample proof of its being the work of no mortal power or understanding.

Suppose, then, by the usual course of external and historical evidence, this point established to the satisfaction of the gainsayer; he will, of course, concede that much more attention is due to such a record than to any collection of merely human compositions; that is, he will not hesitate in ascribing to it more than human authority.

We should next ask him, "Can you, yourself, be satisfied to stop here? Are you not secretly and powerfully impelled to go further? You profess yourself



convinced, that we are indebted for this communication to *some unknown power*, or agent, or principle, superior to humanity. Can you, then, endure to limit your reliance on that Power, unless you see some cogent and irresistible reason for so doing? We do not mean, in this argument, to insist on any instinctive persuasion that there certainly exists a Sovereign of the Universe; but we ask, is there not within us a sort of oracle, which declares, at least, thus much:—that “if there’s a Power above us . . . he must delight in virtue,” and in benevolence, and in truth? And if so, can we, without positive violence to our nature, cherish the apprehension, that a communication, confessedly superhuman, may either be frivolous and nugatory, or else a mere instrument of impenetrable delusion?

If our antagonist should reply, that he is conscious of no impulse which urges him to this extent of confidence; that he cannot deny the Book in question to be derived from some superior power unknown to him; but that he is without light enough to stir a step beyond this point, let the subject or the contents of the Book be what they may;—if such should be his reply, it would seem that the discussion must instantly break off. We could have no means of forcing our opponent beyond his present position; and there he must be left, until more potent influences could be brought to bear upon him.

But what, (on the other hand,) if he should answer thus:—“The tendency of my mind certainly is, fully to confide in the Volume which you have produced, and which you have shown to originate in no human intellect. But before my faith in it is complete, I must be satisfied that the Volume itself contains nothing to impair this confidence. It is not absolutely impossible, though it may be very highly improbable, that this Book may have come from an evil and deceitful, though superhuman, power. Before my acquiescence in it, therefore, is free from all reserve, I must be permitted to examine its contents, and to decide for myself accordingly.” If his reply should be of this nature, I apprehend we should allow it to be perfectly reasonable. We should then unfold to him the Sacred Volume, and if he should discover there nothing but what is suitable to the wants and principles of human nature—if he should find in it distinct assertions of the existence of a Supreme Moral Governor, with attributes fitted to win his veneration and attachment—might he not fairly rest, with final and plenary confidence, on these assertions and representations as true and faithful, and worthy of all men to be received? And if so, might it not be truly said, that he had been brought to a belief in Revelation without being *first* compelled to grant, categorically, the existence and attributes of the Deity?

They who contend that this chain breaks at the link, which connects with our belief in the superhuman power, a strong presumption of the *divine* authority—are, in reality, contending, that all human reasonings on this subject must be utterly vain and inconclusive. If the above process be vicious and circulating, so must all others resorted to for the confutation of Atheism. For let the *Works of God* be substituted in the argument, for the *Word of God*, and precisely the same objection may be started. If we are without a natural and ultimate reliance on the hypothetical maxim, that *if God exists he must be righteous and benevolent*, the Religion of Nature seems to be quite as much in jeopardy as that of Revelation. Our reasonings respecting either must be impeded almost at their very outset. The objector may declare that he sees in the wonders of Creation only the result of some unknown agency more than human; but beyond that, no argument can ever compel him to advance, if he professes himself wholly destitute of the moral sentiment or principle of faith! If his mind does not sink under the *hypothesis* of a Supreme Power, capable of abandoning His creatures to uncontrolled deception and falsehood, he will be able to resist all evidence, either of nature or of revelation. Nothing will ever extort from him an acknowledgment, that, “by the things that are made, may be clearly seen and understood the eternal power and Godhead of the Invisible Creator.”—Pp. 74—80.

Discussions of this nature, as it is observed, (p. 87,) are not to be considered as superfluous; it can never be unimportant to place this

subject in a right point of view : and although in our own country few persons are disposed to question the authority, where the miraculous fact is established, there are portions of the world, not unvisited by the Christian Missionary, where, with regard to these matters, the habits of thinking are very different from ours. The allusion is to the Mahometans of the East ; and the authority to which Mr. Le Bas refers, is Professor Lee's very striking publication, entitled "*Controversial Tracts on Christianity and Mahomedanism, between the late Henry Martyn, and certain Persian Doctors of Islamism.*" The leading principles of these learned Divines, is that we can pronounce nothing to be miraculous, until we are in full possession of all that can be accomplished by human ingenuity and science : and as the world is in a state of improvement, they assert that it cannot be known till the day of judgment, whether extraordinary arts are miraculous or not : a belief in magic, which the Mahometan regards as an accomplishment purely human, comes powerfully in aid of his scepticism, founded upon the possible achievements of more extensive knowledge. In addition to this hopeful creed, he is intrenched in the belief, that the Koran is the greatest of all miracles, and that while the evidence for those facts, which Jews and Christians call miraculous, is becoming feebler by lapse of time, and, in the course of centuries, must waste away into insignificance, the evidence for the Koran is, from the continued impossibility of producing any thing like it, daily becoming stronger.

The case is certainly a difficult one. What are we to say to a man who, when water is turned into wine, will escape from the miracle, by taking refuge with the alchymist ? who has witnessed the recovery from pains and fevers, effected by mere incantation ? who has known the spleen removed by driving a nail into the middle of a cube ? who holds firmly by the magician famous for keeping seven camels in a string, and of such proficiency in his art, that entering in at the mouth of the first, and passing out at his tail, he could with the greatest ease pass through them all ? who is persuaded finally that a man well skilled in magic, may restore to life one who has been dead, not three days only, but a much longer time !

But suppose the Mussulman professors to be driven from this argument, how are they to be dislodged from that other refuge of lies, their belief that, whatever miraculous works may have been done in former times—the Koran is in itself of all miracles the most irrefragable ; and that it exalts their prophet far above all other prophets, Moses and Jesus not excepted. Professor Lee seems to regard the case as for the present well nigh hopeless ; and recommends that the ground of miracles be abandoned, and that of prophecy taken, as affording much more safe and advantageous positions with a Mahometan disputant.

There is (proceeds Mr. Le Bas) but too much reason to believe that these views and apprehensions of Professor Lee are well founded. But, notwithstanding all these obstacles, every one must agree with Mr. Penrose, that it is of the last importance to have the whole question of Miracles, in all its bearings, accurately settled. The argument respecting them is a weapon which should be brought to its highest perfection of keenness and brightness. It must be kept in readiness to assail the monster, if ever it should be stripped of the scaly epidermis, which now seems to render it invulnerable. The skill and labour of Mr. Penrose have been eminently serviceable in giving to the implement its proper temper : and it is no fault of his, if its edge is still resisted by belluine toughness and insensibility.—P. 109.

We certainly are disposed to treat with great deference and respect any opinion deliberately advanced by Professor Lee, and deliberately sanctioned by Mr. Le Bas ; but, when we observe what deeply-rooted prejudices have, in parts of the world apparently very hopeless, yielded to the force of truth, we should be disinclined to give up altogether the argument of miracles, even with “ the learned Doctor Hagi Elharamain Mohammed Ruza, or with Mirza Ibrahim himself, Preceptor of all the Moolas.” These venerable Doctors may have, for any thing that we know, a very scaly epidermis : but perhaps it is not impenetrable ; Ahab was pierced through the joints of his harness ; other divines of the same fraternity probably have less of this belluine toughness ; and some of these may feel the sharpness of the weapon, of which their better protected superiors would be utterly insensible. At any rate, the experiment has scarcely at this moment been sufficiently tried. With every allowance for the force of Mussulman education, it is difficult to conceive that all the arguments contained in this volume would produce no impression upon a single Mahometan ; and while approving very highly the use of the evidence from prophecy with these eastern disputants, we would not at present abandon in absolute despair the ground of miracles.

The latter part of this volume is occupied with matters bearing upon the main body of Mr. Penrose’s disquisitions, which that gentleman conducts to the following method :

He, *first*, shows that those acts which are related in Scripture as miraculous, fully deserve that title, being acts of a power unequivocally superhuman. He, *secondly*, proves that we have full evidence of their real performance. And, *lastly*, he shows that there is, in the doctrines which these miracles attest, nothing to shake our confidence in the authority which they indicate. The conclusion is obvious. The miracles must have proceeded from God ; and the authority of Revelation must be divine. P. 110.

In pursuing these inquiries, Mr. Le Bas introduces quotations of some length. As we cannot conveniently compress the arguments, and have not room for copious extracts, we shall do little more than express our concurrence in the very favourable opinion here pronounced upon the manner in which Mr. Penrose prosecutes the discussion.

In speaking of the first of these propositions, Mr. Le Bas takes occasion to bestow a few severe but very just animadversions upon the

rationalizing divines of the German school; they are certainly well entitled to the representation which he gives of them, as persons who have been ploughing with an ox and an ass\* together; as having "yoked their industry to such preposterous and obstinate folly, that they can look for no blessing upon their labours." (p. 115.) We need no other beacon than that which these marvellously absurd theologues furnish of the danger which results from neglecting the principles of sound and philosophical criticism. If any person can persuade himself to believe, after reading Mr. Penrose's observations, as here cited from p. 116 to 123, that the resources of man can ever "make any approach to the achievement of such wonders as the Bible ascribes to Moses, and to Christ, and to many of the ministers of their respective dispensations," he may congratulate himself upon having a talent for credulity which will not easily be exceeded.

In stating the direct evidence which we possess of the actual performance of miracles, Mr. Penrose selects four examples, in order to exhibit, broadly and distinctly, the foundation of our assent to the fact, that such things were really and truly accomplished: viz. (1.) The pillar of fire and cloud which accompanied the Israelites. (2.) The restoration of the blind man to sight, as recorded in the 9th chapter of St. John. (3.) The resurrection of Lazarus. And (4.) Our Saviour's own resurrection. In the third section of this chapter are some very judicious observations on the love of the marvellous:—a charge from which he most satisfactorily vindicates the character of the apostles; proving that the natural temper of these witnesses was that of men, in whom, if we can confide in any man, we may confide as being accurate judges of fact, as persons not likely to be carried away by credulity; and shewing, from the circumstances of the whole history, that their adherence to Christ, and their zeal in his cause, did not and could not arise from their love of the marvellous. We add some observations by Mr. Le Bas connected with the subject.

We all know that the love of the marvellous is a most valuable and convenient topic in the hands of the freethinkers. It saves them a world of thought and research. Into this quality they resolve all the histories of preternatural agency. Mankind, they tell us, are by nature voraciously credulous; and superstition is intensely contagious; and, as for enthusiasm, its operation is absolutely electrical: it is propagated with the force and rapidity exhibited by the galvanic battery. Accordingly, the demand for wonders has, in every age, been so universal, and so insatiable, that wise men have thought it necessary to provide a vast limbo, amply stored with every imaginable variety of prodigies, in which the public mind might at all times expatiate and take its pastime. That this is the right solution of all questions relative to miracles is obvious: for has not Dr. Johnson himself told us, that he would make half London believe that they had seen a man walk across the Thames dry-shod? and why, then, should not Moses make the Israelites believe that they had themselves walked dry-

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\* Deut. xxii. 10.

shod over an arm of the Red Sea? There is no portent in the annals of the marvellous that was ever more greedily swallowed, than this notable account of all wonders is received, from the mouths of their professors, by the scholars of the *freethinking school*—falsely so called!—the school, rather, whose disciples would more willingly endure a month at the Brixton tread-wheel, than encounter, for half an hour, the toil of *really* thinking for themselves. The masters and pupils of this *ludus impudentiæ* could endure no worse a penance, than to lay aside their nonsensical and lying vanities, and to pass a little time under the tuition of Mr. Penrose. It would be weariness to their very flesh to come to close quarters with an honest and steady thinker. Pp. 125—127.

We would gladly, if we were not afraid of exceeding reasonable limits, state the views entertained by Mr. Penrose, and confirmed by his reviewer, concerning the probability of the Christian system as an element of the credibility of the miracles appealed to in attestation of it. This probability is not the proof; it is introduced only to shew of the doctrine that it is in itself highly capable of being sustained by the miracles. Yet to those who are capable of appreciating the argument, the doctrines must carry with them great authority; when rightly understood, they indicate such a knowledge of the principles of our nature, and the moral character of the mind, as to leave no doubt, under the circumstances, of their divine original. Hence, says Mr. Penrose,

“Though miracles may, on the promulgation of a religion, be the evidence best fitted to rouse attention, and though they afford the most obvious and most demonstrative proof of it; yet among all persons able justly to estimate the real nature and true merits of Christianity, the character of its doctrines, and their adaptation to the human mind, to its wants, its weaknesses, and its whole moral constitution, are commonly what constitute their most efficient conviction. Nor does this rest on any less rational principle, than that on which, in all sciences, the *proficient* is always allowed to establish for himself principles not wholly comprehensible by those who are acquainted with only the ruder outline, or the grosser elements, of the subject which he undertakes to examine.” P. 148.

Mr. Le Bas follows his author with occasional remarks, illustrative or confirmatory of his positions, through several chapters, which have for their object—to prove that imposture never was supported by such evidence as that by which the Scripture miracles are established: to expose the unreasonableness of the demand which scepticism sometimes makes for more full and cogent miraculous evidence, showing that consequences by no means favourable on the whole, might probably have resulted from a more general conviction among the Jews of our Saviour's resurrection and Messiahship; and that the evidence of the Christian miracles is of a nature which leaves full scope for the exercise of our moral faculties:—to establish the position, that in proving the truth of the Scripture miracles, it is unnecessary to draw a strict line of distinction between true and false miracles: “for the Scripture miracles occupy a position of their own, they do not stand near the border territory;” and lastly, to point out the sort of claim upon our attention belonging to alleged miracles, not recorded in Scripture.

We have been much gratified with the observations introduced under each of these heads. We meet with nothing which does not appear to us to be strictly just, and there is much which well deserves the serious attention of the student. Were we to select in this part of the volume, one discussion as more particularly interesting and attractive than another, we should probably fix upon that part of the fourth chapter, which is employed in showing that the evidence of the Christian miracles is of a nature which leaves full scope for the exercise of our moral faculties: the discussion occupies about twelve pages, and no abridgment, as Mr. Le Bas has truly stated, can do it justice. We shall therefore merely remark upon it, that those who have never turned their attention to this kind of inquiry, will, on reading these pages, probably be surprised to find in how great a degree the miracles of the New Testament tended to exercise the moral faculties even of the spectators themselves, and how much a similar effect is answered at this day, although in a somewhat different manner, by the evidence of them. The moral ends of religion do not allow it to be armed with irresistible evidence; much is intended to be left to the disposition of the person to whom it is addressed: and there is a far closer approximation, as to the respective advantages of witnessing the miracles on the one hand, and possessing the record of them on the other, between the conditions of the men of that day and of the present, than at first sight would generally be supposed.

Toward the conclusion of the volume, Mr. Le Bas cites some extracts from Archdeacon Goddard's Bampton Lectures, tending powerfully to confirm the views which it had been his object in these pages to illustrate and enforce. We subjoin a part of his own concluding remarks, which immediately follow these quotations.

Reflections on the subject of the Scripture miracles cannot be better closed than with the above passages. They exhibit the theory of our submission to this sort of evidence in all its force and symmetry. If we are asked, why we have a tendency to implicit acquiescence in preternatural attestations, the answer is, that we are so constituted,—that such is our nature,—that our disposition to rest in such testimony is just as much one of the phenomena of Creation, as any of the physical properties of matter,—that it is an ultimate quality from which there can be no rational appeal. Again, if it be inquired, why (in the absence of superhuman testimony) do we feel inclined to give our confidence to human attestations, the answer must be of the same kind; that we cannot withhold such confidence without violence to our intellectual and moral powers, and that to meet such impulses by argument, is about as reasonable as it would be to array syllogisms against our instincts and our affections. Circumstances may, possibly, be imagined without end, by which our reliance either on supernatural, or on merely human evidence, may be qualified, or limited, or even overpowered. But *no* circumstances can be conceived sufficient to annihilate in us the tendency towards such reliance. Instances there doubtless have been, and are, of absolute and universal scepticism. But this, after all, is an unnatural state of mind: a condition brought on by a course of perverse and



injurious discipline; and it is proved to be so by the uneasiness it is sure to inflict. It may promise to place its victim on a couch of repose, but it actually stretches him on the rack of incessant torture. When a man forcibly suppresses all his kindest affections, he becomes a misanthrope. When he distorts all his moral and intellectual faculties, he becomes a pyrrhonist. In either case, he becomes one of the most pitiable of human beings. And of all the symptoms of his wretchedness there is none, perhaps, more striking, than his miserable and treacherous consolation,—namely, that his misanthropy secures him from all delusion of the heart, and his pyrrhonism from all errors of the understanding!—Pp. 83—85.

It has been our wish to give, so far as our limits would permit, a general idea of the objects embraced in this work, and of the kind of reasoning by which the several positions are proved or supported. Should we have succeeded in the design, the reader cannot fail to perceive the importance of the discussion; and the passages which we have cited must sufficiently attest the ability with which the argument is conducted. We apply this remark both to the reviewer and the reviewed.

Their style is somewhat different, and Mr. Le Bas is the more playful of the two, more in the habit of enlivening a close and severe discussion by expressions of a cheerful or amusing character: these are evidently introduced from the natural impulse of the moment, but they are not without their use; they may seem, by provoking a smile, to relieve the exhausted attention even of the closest thinker: and they will induce many a young reader, to his own great advantage, to proceed through the whole volume, when, from the logical strictness of the reasoning, he might otherwise be disposed to stop half-way.

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ART. V.—1. *Archbishop Cranmer's Defence of the Catholic Doctrine of the Sacrament, with a Vindication of his Character.* By the Rev. H. J. TODD. Rivington.

2. *A Vindication of certain Passages in the 4th and 5th Vols. of the History of England.* By J. LINGARD, D.D. Mawman.

3. *A Reply to Dr. Lingard's Vindication.* By the Rev. H. J. TODD. Rivington.

WHEN Dr. Lingard commenced his History of England, all those with whom party is the ruling passion concluded that no truth was to be expected from a Catholic Priest upon the subject of the Reformation; and accordingly many watchful pamphleteers sat, pen in hand, to pounce upon an easy prey. If we may judge, however, from the merits of the little controversy now before us, the "Romish Historian" has not dealt less fairly by the Reformers than they are accustomed to do by the adherents of the old religion. It was natural that Dr. Lingard, as a Catholic, should be desirous to shew his party in the best



light; and if he has done so sometimes at the expense of Protestant prejudices, we are bound to say, that all the zeal and industry of Mr. Todd has failed to convict him of any deliberate falsification of historical truth, or even of any very important mistake.

In the minuter details of history, whether with respect to characters or to events, there is always a difficulty arising from the doubtfulness or discordancy of original authorities. Some personal partialities are inevitable; and some diversity of opinion even upon the same evidence. It is enough if Dr. Lingard has exerted all due diligence of research, and has practised no uncandid arts to delude the judgment of his readers.

Mr. Todd does not scruple to charge him with the worst vices of an advocate. If, by a short examination of the points at issue between them, we shall be able to vindicate the historian from this heavy accusation, it must give pleasure to every honest mind; for surely among the lowest of mankind is he in whom the love of truth is not superior to the love of party.

Of the twelve separate charges into which Mr. Todd's publication is divided, it can scarcely be expected that we should examine each separately. Nor, indeed, can we consider it at all necessary; for multiplied as the topics in controversy are, the dispute itself appears to us to lie in a narrow compass. How little, for instance, can it concern the character of Cranmer, whether he delayed assuming his archbishopric for seven weeks, or for six months! If he was so earnest in declining it, as he is represented by Mr. Todd, it would seem that he was conscious that there would be something wrong in his accepting it, and his delay only proves that his virtue lasted two or three months longer than Dr. Lingard has represented it as lasting. Many more of Mr. Todd's charges seem to us equally immaterial; we shall, therefore, hope for the thanks of our readers if we compress the bill and answer into a much smaller compass than that to which parties in the cause have extended them.

The really important points in dispute are, in our apprehension, these:—1. The Protest of Cranmer. 2. The condemnation of Lambert. 3. The conduct of the Archbishop with respect to the statute of the Six Articles. 4. The characters of Gardiner and Bonner as represented by Dr. Lingard. And, lastly, The conduct of Cranmer immediately before his death.

To the insincerity with which Dr. Lingard had charged Cranmer in the affair of his protest, Mr. Todd has, as far as we can judge, opposed no very valid objection. The cavils (and we think the term, though somewhat harsh, by no means unmerited) which the latter has thrown out in his first pamphlet, the Romish historian has refuted, we think, at once happily and satisfactorily.

With regard to the morality of the fact, it matters little whether it were done in private or in public. In either case it was a secret to him, to whom the oath was taken, and by whom it was imposed. He had empowered no one to receive it with any limitation. He had issued the bulls for the Archbishop elect, on the express condition, that he should take the oath in the usual manner previously to the episcopal consecration. Undoubtedly, as far as regarded the pontiff, the protest was a fraud.

We are aware that Mr. Todd has, in answer to this, attempted to prove that the protest *was* known to the Pope. But he neither proves, nor attempts to prove, that it was known to him before Cranmer was consecrated. And he rests his defence on the ground that the Pope did not issue a bull of suspension against the Archbishop, when the fact *was* known to him. But it is clear, that had the Archbishop acted fairly and honestly, he would have communicated his intended protest to the Pope, and waited for his answer before he assumed the mitre. The fact of the Pope's silence may implicate *his* firmness—it can never vindicate the honour of Cranmer.

With respect to the execution of Lambert, it seems one of those points where the natural mildness of Cranmer was not sufficient to withstand either the common bigotry of the age, or the personal danger which attended a refusal to comply with its dictates. To Dr. Lingard's accusation of him on this head, Mr. Todd opposes only his probable reluctance to condemn the unfortunate heretic to the flames; and this, as it appears to us, no one ever denied. But that he protested against the deed was never asserted: that he complied with it, is, to our apprehension, proved beyond a doubt, by his silently acquiescing in the charge, when he replied to Martin's question, "What doctrine taught you when you condemned Lambert, the sacramentary?"—"I maintained then the Papists' doctrine."

On the conduct of Cranmer during the discussion of the Six Articles, as well as on the subject of the character of Gardiner and Bonner, we are glad to say, that our opinion is on the side of Mr. Todd. The single unsupported evidence of one anonymous letter weighs light in the balance against the united testimony of Fox, Lord Herbert, Burnet, and Collier; and the general words, "*ita ut nunc unio in eisdem (articulis sc.) confecta sit,*" will hardly prove that Salisbury had given up his opinion, when we find that, rather than do so, he soon afterwards, together with Latimer, Bishop of Worcester, resigned his bishopric. And this we consider as proved by the positive assertions of Bishop Godwin and Lord Herbert to that effect. The circumstance that they retained their bishoprics to the end of the session is, we think, sufficiently explained by the words of Mr. Todd:

They had witnessed the zeal of their metropolitan; and still they hoped, perhaps, that other modifications than that relating to auricular confession, might be the fruits of his resistance. They found it otherwise upon the first reading

of the bill on the 7th of June, and therefore would then determine to tender their resignation, still retaining their rank and privilege during *the few days* they continued Lords of Parliament, and while the necessary instruments of resignation were prepared.

The characters of Gardiner and Bonner form the only other subject in dispute on which we can be said cordially to agree with Mr. Todd. We certainly think, that in this instance Dr. Lingard has been influenced by a very natural, and, in our estimation, by no means an unamiable feeling, in favour of the anti-reformers. Doubtless the cruelties of the two prelates have been much exaggerated by the terror and detestation of the Protestants; but we can see no satisfactory reason why Gardiner in particular should have been so specifically and invariably anathematized, if he had been that "most tender-hearted and myld man" which he is represented to have been by Persons. The testimony of Ridley and Sir John Harrington, one a contemporary writer, the other of a not much later date, and both, though of the opposite party, men of unimpeached veracity, must be sufficient to outweigh that of a single Jesuit, whose character, as a traitor and an apostate, is not much to his credit; and who is proved by Mr. Todd, not to have even the negative corroboration of having gone uncontradicted.

Although we have stated that we agree with Mr. Todd on the two last-mentioned points, we ought to state also how far his success has affected Dr. Lingard's historical reputation. On the subject of the Six Articles, our opinion, as we have said, coincides with that of Mr. Todd; but the "Romish Historian" has much to say for himself, and has said it both with candour and acuteness. But his defence is concise, and as it is almost incapable of abridgment, and yet too long for insertion, we must content ourselves with referring our readers to the work itself, where they will clearly see how well Dr. Lingard can speak, even in what appears to us a losing cause. Of his too good opinion of Gardiner, we can but repeat what we have already said—that it is both natural and excusable. The Protestant champions should not monopolize the failing of partiality to their own side.

There remains but one of the topics which we reserved for examination, and we have selected it more out of complaisance to the earnestness with which Mr. Todd seems to press it, than regard to its real importance. As far as we can make out, he quarrels with the historian for having stated that Cranmer made *seven* recantations instead of *six*. The historical weight of the fact, as far as regards the Archbishop's character, will doubtlessly be duly appreciated: and we shall accordingly notice the fact in dispute with becoming brevity. Fox, whose testimony is so much appealed to by Mr. Todd, states the affair thus:

Then . . . there came to him the Spanish friar, witness of his recantation, bringing a paper with articles, which Cranmer should openly profess in his

recantation before the people, earnestly desiring him that he would write the said instrument with the articles, and sign it with his name, *which when he had done*, the said friar desired that he would write another copy thereof, which should remain with him, *and that did he also*.

Now, the only objection which Mr. Todd makes to this direct assertion, is contained in the three following interrogatories :

If, as Dr. Lingard states it, the Archbishop really *subscribed his name* to this pretended seventh recantation, would it not have been (I repeat) exultingly printed, like the rest, with *Thomas Cranmer* at the close? Would not the Spanish friar have declared that to *the whole* of the words, as they are printed in Bonner's tract, Cranmer had, *in his presence*, given a *written* consent? Would not all this have been *produced*, to add formally upon the primate's memory yet one more stain?

Supposing all these questions answered in the affirmative, we must remind Mr. Todd that his ignorance of the reasons for what did *not* happen, can never overthrow the testimony of Fox to what *did*.

We have now gone through this controversy, with impartiality, we trust, and without at all partaking of that bitterness which, we are sorry to see, has tinged the pen of *one* of the disputants. It is not our intention at present to enter upon the consideration of the character of Cranmer, which has suffered at least as much as it has gained by the lapse of 250 years. The very feebleness of the defence now made for him by Mr. Todd, proves that Dr. Lingard has the advantage in the ground he has chosen, no less than in the spirit with which he maintains it. But let not the former divine think that we hold a similar opinion as to the cause for which the prelate died; and we think it needful to remind him of this, when we find his defence concluded by a passage from Milton in praise of the Reformation:—a splendid piece of declamation doubtless, but which, we must with all due deference remind him, has no reference whatever to his subject. Does he think that because the Reformation was worthy of all praise, the character of each reformer must have been unexceptionable? We are sure he has far too much of the Christian clergyman about him, to maintain the converse of this proposition, and look with an evil eye on every one who holds the Roman Catholic creed. We at least must beg leave to acknowledge a different faith, and continue in our attachment to the tenets of our church, and in our disbelief of transubstantiation, and the infallibility of the Pope, though we consider Cranmer as a man of unstable fortitude, and Dr. Lingard as an historian of deep research, and (in this instance at least) of unimpeached veracity.

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## MISCELLANEOUS.

ON THE ORIGIN AND NATURE OF THE PUNISHMENT OF  
CRUCIFIXION;*And the singular Fulfilment of the Prophecies relating to the Death of our Saviour.*

THE punishment for highway robbery, according to the Mahometan law, has suggested some thoughts on the crucifixion of our Saviour, which, if not convincing, may at least be found interesting; and which are offered with an humble desire of making every branch of human learning conduce to the great end of establishing the truth of our religion.

If highway robbers take property to a given amount, they shall, by this law, lose the right hand and left foot; and if they commit murder without robbery, they shall be put to death. But when they are guilty both of robbery and murder, there is a great variety of opinions as to the punishment that shall be inflicted upon them.

Abu Haneefa, the founder of that sect from whom these opinions are taken, and who was born in the year 80, and who died in the year 150 of the Hegira, taught that they should suffer the amputation, and then either be left to bleed to death, or be executed in some other manner; after which the body might either be given up to the family, or hung up on a tree or stake; or that they might be hung up alive, and then put to death.

But his two disciples deem the amputation unlawful. One of them makes the hanging up of the body a matter of discretion; the other holds it to be indispensable, but leaves it to the chief magistrate to determine whether death shall be inflicted before or after hanging up. And it seems to be received as the soundest doctrine, that the criminal shall be hung up alive, and be pierced in the belly till he dies; or, as one book reports it, a spear shall be thrust into him, under the left nipple, and he shall be left to die.

It is generally held, too, that the body shall be left upon the stake three days, as a public example, and then given up to the family for burial; though one of the two disciples just spoken of, is reported to have held, that it should be left to rot and drop in pieces.

We have thought it necessary to give these opinions in detail, because Mahometan lawyers consider this punishment as the *right of God*; and therefore hold themselves bound to execute it in the exact mode that is prescribed by the law; and would think it sinful to deviate or innovate in the least particular. We may be fully assured, therefore, that those eminent men, on whose authority these various opinions have been recorded, used the utmost diligence and pains to ascertain the precise mode and measure of this punishment, as ordained by their prophet: and they could have had no great difficulty in tracing their enquiries up to his time, as their founder flourished at so early a period.

We may, therefore, take it for granted that Mahomet ordained the punishment, but gave no description of the details; for unless he had ordained it, they would not have dared to inflict it, as the *right of God*; and if he had defined the manner of the execution, his authority

would have precluded all difference of opinion. And we must also suppose that each of them believed that his individual opinion, in this matter, was supported by the sanction of their prophet's authority.

But there is no other way in which a lawgiver can sanction any usage, except by express enactment, or implied approbation of what already exists; which leads to the conclusion that Mahomet did not introduce this practice; but found it already established among his countrymen.

And we have his own authority in the Koran, which is good historical evidence, to prove that the Arabs of his day believed this mode of punishment to be of the highest antiquity. For he represents Pharaoh as threatening his magicians in these words—"I will surely cut off your hands and your feet, on opposite sides; and will hang you upon the trunks of palm trees." Tradition, or the known antiquity of the practice, must have made this story probable to his countrymen; or he would not have ventured to publish it as a divine revelation, at a time when his authority as a prophet was as yet by no means generally acknowledged.\*

We shall now proceed to shew, upon the authority of the sacred writings, that *hanging on a tree or a stake* had been used as a mode of punishment among the nations of the East from the earliest antiquity; and that this *hanging* was a very different thing from our mode of executing a malefactor.

Joseph's interpretation of the dream of Pharaoh's chief baker, is generally understood to signify that the man's head should be first taken off and his body then hung up; and it is manifest that the body was to be left hanging on the tree. Gen. xl. 19.

Bishop Pearson supposes that Deut. xxi. 22 implies that the offender should first be put to death, and his body then hung up. And it is remarkable, that Moses does not introduce this punishment as of divine institution, but refers to it as a practice well known to the Jews, and one which they might have occasion to adopt: while the prohibition against leaving the body all night upon the tree, shews that it was not unusual to leave it there for a longer period.

It does not appear from Josh. viii. 29, whether the king of Ai was first put to death before he was hung up; but in x. 26, it is expressly stated that he slew the five kings, and hanged them on five trees. In 2 Sam. iv. 12, the punishment is almost precisely that which is prescribed in the law of the Mahometans. The expression in Lam. v. 12 may perhaps allude to the manner in which the sufferer is bound to the [tree]; but a different interpretation has been given to the passage. The passages in Esther ii. 23, and v. 14, if taken by themselves, prove nothing; but as the Hebrew word for *hanging* is the same here as in all the other places just quoted, it must be taken in the same sense.

It is the verb תלה which is used in all these places; and which does not necessarily signify suspension by the neck as a means of death. For in 2 Sam. xvii. 23, when Ahithophel hangs himself and dies, the verb חנק is used. And Num. xxv. 4, and 2 Sam. xxi. 6, 9, 12,

\* See Sale's Koran, Vol. II. p. 130.



a third verb is used, which may, perhaps, mean nothing more than *to expose on a high place*; and which, at all events, does not necessarily signify hanging by the neck.

The Arabic term for the hanging up of a highway robber is *صَلَب* which the Persians translate by *بردار کردن* or *بردار کشیدن* *to place, or stretch upon the tree*. All these expressions are applied to the crucifixion; and the Persian terms are used, in modern works, for a mode of punishment which does not necessarily cause death. While the Arabic for *strangling* is *حنق* which in Persian is *خفه* or *خفه*.

But no where, either in Hebrew, Arabic, or Persian books, do we find any allusion to nailing the hands and the feet of the sufferer. And we may be quite sure that so material a circumstance, in a punishment which is inflicted as the *right of God*, would never have been overlooked by Mahometan lawyers, especially as a difficulty would arise if amputation was to be first inflicted.

Neither do we meet with any reference to giving strong potions, or drink of any kind, to a criminal, at the time of his execution. There is no allusion to it among the Mahometans, and the passage in Prov. xxxi. 6, seems, from the context, to have a very different signification.

Upon these grounds, then, we think ourselves justified in coming to the following conclusions:

1st, That hanging up on a tree or a piece of wood, had, from the earliest antiquity, been used as an ignominious mode of punishment, among certain nations of the East.

2dly, That this *hanging up* was not suspension by the neck, and *was* not necessarily a cause of death.

3dly, That it was occasionally accompanied by amputation of the hands and feet.

4thly, That the Arabs often hung up the culprit alive; but the Jews abstained from this cruelty.

5thly, That the hands and the feet were never nailed, nor otherwise pierced.

6thly, And that it was not an established practice to give any sort of drink to the sufferer.

And though we cannot with certainty trace the custom of piercing the side or belly with a spear, to an earlier period than the first days of the Mahometan religion, there seems to be a very strong probability in favour of its being an ancient usage among the Arabs. The law requires, what humanity would suggest, that the culprit should not be left to linger on the tree; and this is recognised as the legal mode of putting him to death. No sincere Mahometan would dare to introduce any novelty into this species of punishment, and any one part of it may therefore be presumed to be as ancient as the others. The use which the Roman soldier made of his spear at the crucifixion, has been hitherto looked upon as an accidental and solitary instance; and it is quite contrary to the character and habits of Oriental nations, especially such a people as the Arabs, to suppose that they would adopt a custom of this kind from that solitary example; especially as they did not copy the more obvious circumstance of nailing the



hands and the feet. If it should be said that Mahomet introduced the practice, we reply that the tradition of his doing so would have been preserved.

We are rather inclined to think, on the contrary, that the Roman soldier followed the Asiatic usage. The centurion and they that were with him had acknowledged Christ as the Son of God; and they were not likely to treat him with wanton injury or insult. It is more natural that he should wish to preserve him from the barbarity that had been exercised upon the thieves; and if there was any custom of this sort already prevalent in the East, he would adopt it as a means of discharging his public duty, in ascertaining that the sufferer was dead; and of gratifying his feelings by protecting the object of his veneration from greater atrocity.

The additional torment of nailing to the cross, is generally admitted to have been a Roman custom; and it may be considered as peculiarly Roman; for it was certainly unknown in the East, till introduced by them. And the same may be said, without any great risk of error, of administering vinegar and gall, or vinegar alone.

Now the first thought which occurs to us is the curious fact, that in most pictures and other representations of the crucifixion, the two thieves are merely *bound* to their crosses. Is this founded upon any tradition in the Church of Rome? Does any Greek or Latin author allude to these two different modes of execution; the one by nailing, the other by binding? Or was it agreeable to the general policy of the Romans to inflict their own peculiar form of punishment upon offenders against the authority of their government, and the persons of their citizens; but leave other offences to be punished according to the local usage? For if they found binding the criminal alive to the cross prevalent in most parts of Asia, they would adopt that as the local usage, without regard to the peculiar practice of the Jews. But this is altogether matter of conjecture; for we do not know whether the thieves were really treated in this manner, or whether it is a mere fancy of some superstitious painter: but conjecture has sometimes led to satisfactory investigation; and no circumstance, connected with the crucifixion, is a matter of indifference.

But to leave conjecture and come to facts, we earnestly call the attention of our readers to the remarkable and singular coincidence of circumstances, by which many of the prophecies of the Old Testament were fulfilled in the crucifixion of our Saviour.

The manner in which the paschal-lamb was eaten, was a type that not a bone of him should be broken; and the same thing is foretold by David, Ps. xxxiv. 20: while the brazen serpent which Moses lifted up, shewed that he was to suffer a punishment, which, among the Jews and the neighbouring nations, was usually preceded by death, and often by amputation of the limbs.

David, in the 22d Psalm, describes many remarkable particulars of Christ's sufferings; and among the rest, that his hands and his feet should be pierced; which was a thing at that time unknown in Judea; and would therefore seem to indicate some new species of punishment, as well as imply a danger of the bones being broken. And thus this prophecy would seem at variance with the types above mentioned, as

well as with his own words, Ps. xxxiv. 20. We think too, that Ps. lxix. 21 alludes to a custom, then unknown in the East; and would therefore strengthen the expectation of some strange mode of punishment.

Yet Isaiah liii. 4, foretells that He should be "smitten of God;" and in verse 6, that the Lord should lay on him the iniquity of us all. And St. Paul teaches us, in Gal. iii. 13, by his quotation of Deut. xxi. 22, that these prophecies of Isaiah relate to hanging on a tree. And Zechariah predicts, ch. xii. 10, that he should be pierced: which, if our conjecture be well founded, was an allusion to a mode of punishment well known in the East. And thus the predictions of these prophets would appear inconsistent with the language of the Psalmist.

Now he was lifted up on the cross; yet he previously suffered neither death nor amputation, after the eastern mode; nor were his legs broken, according to the Roman practice.

His hands and his feet were pierced in conformity with the practice of foreigners; and his side was pierced with a spear; which we believe to have been an Asiatic usage; and which is at least not looked upon as usual among the Romans.

And they offered him vinegar and gall; and he drank of vinegar in his thirst; which we believe also to have been a Roman usage at the crucifixion of malefactors. And the argument is equally valid whatever be the precise meaning of those words which we translate vinegar and gall.

And by this remarkable coincidence of Asiatic and Roman usages, were these types and prophecies fulfilled.

Now we would ask any candid man, whether it is possible to conceive that the utmost human sagacity should have suggested such a complicated occurrence; much less could different minds, in different ages, each have formed a conception of the same extraordinary event, and each individual allude to it by naming some of the striking particulars only, while no one describes it in full detail. And the difficulty will appear considerably greater when we add the other particulars foretold by David and Isaiah to those which we have already enumerated.

If the most audacious and ingenious impostor had ventured, before the invasion of the Romans, to predict a singular instance of aggravated suffering, in the person of a king, he would not have presumed to mention the piercing of the hands and the feet; which was a thing then unknown to his countrymen. And we are of opinion that the same remarks are applicable to the vinegar and gall.

If he had put forth the prediction after the conquest of Judea by the Romans, he would not have dared to foretell, in the striking language of Zechariah, that the sufferer should be pierced: for, if that usage was peculiar to the East, it was not likely to be coupled with the decidedly Roman practice of nailing the hands and the feet; and if it had never been heard of before, he would not have been so bold as to predict it in such emphatic words.

And at no time whatever, neither before nor after the subjugation of his nation to the Roman yoke, would he have thought it safe to allude to crucifixion, as the destined punishment of the person to whom his prediction referred: for the people had from the first,

observed a religious ordinance, which prefigured the sacrifice of a nobler victim, not a bone of whom should be broken; which had also been asserted among the predictions. For the Jews generally put the offender to death, perhaps by stoning, before they crucified him; and the Roman practice was to break the legs.

And as sceptics have not pretended, we believe, that those Jewish writings in which these types and prophecies are found, were composed and promulgated in the same age; the improbability, we might say the impossibility, becomes still greater, that different impostors should, in different ages, set forth such emphatic predictions of apparently incongruous events; and all of them in direct contradiction of the wishes and expectations of the whole nation.

They will perhaps reply, that Moses left a minute account of all the details of the crucifixion; which was handed down in secret, and some of the particulars occasionally made public. But it is quite superhuman, and must be admitted as miraculous, that Moses should have foreseen all these minute particulars; it is marvellous that the whole nation, from the highest to the lowest, should entertain a different expectation: and the keepers of that secret tradition would not have failed to disclose it, either in triumph or contrition, when they saw its exact fulfilment.

The only refuge for the sceptic is to deny that these types and prophecies had any reference to the crucifixion of Jesus of Nazareth. And then, amongst other weighty difficulties, in which they are involved, they must account for the extraordinary fact that the circumstances of the crucifixion, and some of them of a minute character, bore an exact resemblance, not to obscure sayings and popular notions, but to great national types and emphatic prophecies. They must explain to us the unparalleled wonder that these Jewish predictions of minute particulars were fulfilled by the agency of the Romans; who brought about the accomplishment of the Mosaic law, even to the taking down of the body before night. And they must give us some good reason why those predictions have never been fulfilled in any other example.

For we venture to assert, that there never was an instance of crucifixion, neither before nor since our Saviour's death, which was accompanied by all these important and distinguishing circumstances, viz. hanging up alive; no previous mutilation; nailing the hands and the feet; no breaking of the legs; piercing the side with a spear; giving vinegar and gall. We cannot indeed prove the negative; and the want of historical documents may be pleaded as an excuse for not adducing such an instance: but we maintain, that the general bearing, and fair interpretation, of such documents as we do possess, will serve to establish the strong improbability of a similar coincidence of characteristic particulars. Among the Arabs, we shall find no instance of nailing the hands and feet; nor of giving vinegar to drink. Among the Jews, there was no nailing to the cross; and the criminal was first put to death. And the Romans used to break the legs, and had no custom of piercing the side with a spear.

And yet every one of these peculiar circumstances, with several others that we have not mentioned, were essential to the fulfilment of

the types and prophecies: and if any one of these marks had been wanting, there would have been a failure in the accomplishment of the Scriptures.

The obvious conclusion is, that those types and prophecies must have been set forth by the direct influence of that same Infinite Power and wisdom, which was alone able to foresee the series of events which led to their accomplishment. And we are unable to comprehend by what blindness any man, who enquires into the subject, can resist such proofs of the divine inspiration of the Scriptures; or how the Jews can refuse to acknowledge their Messiah, in the crucified Jesus of Nazareth.

The truth of this conclusion, however, rests upon so firm and broad a basis of evidence, that it does not need the support of any part of these observations, which may be called original: and if all that we have advanced about the ancient mode of crucifixion among the nations of the East, should be swept away as visionary, there is still full and sufficient evidence, that the crucifixion of our Lord was accompanied by circumstances which distinguish it from all other examples of the same punishment; and that those distinctive circumstances had been previously foretold.

And though our reasoning may not, on all points, be deemed conclusive, yet we hope we have done an acceptable service, in giving this example of the use that may be made of the laws and literature of the Arabs and Persians, in illustrating the habits and usages which are described in the Old Testament. We trust that we have at least succeeded in shewing that there is nothing among the traditions of the Arabs, which is at all inconsistent with what is recorded in Scripture on this subject: and we feel confident that we have given another instance, to shew, that the further we carry our enquiries into the history of the East, in early times, the larger will be the amount of facts which corroborate the history of the Bible. K.

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#### HYMN AT THE SACRAMENT.

MR. EDITOR,—After the account of our Lord's instituting the Eucharist, we read, "And when they had sung an hymn, they went out into the Mount of Olives." (Matth. xxvi. 30). Accordingly our Church has placed at the end of the communion service a very solemn and affecting hymn, expressing in the rubrick, that it may be "said or sung." Would it not be well if the latter practice were more frequently adopted? Are there not very many communicants capable of joining with propriety in a strain of simple and devout melody at this service? Is there any point in the whole course of sacred worship, in which it is more seasonable for a congregation to obey the apostle's injunction, of "Speaking to themselves in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord?"

I contend not for the universal adoption of music on this occasion: there are doubtless many cases where its introduction would have a bad effect. But I wish my brother clergymen to remember that our church has left us free to choose. For I am persuaded that there are very

many instances in which the singing of this hymn might be effected with additional solemnity, and be productive of the most lively feelings of devotion. The tune should be always the same in the same church, that all who attend may become acquainted with it, and ready to join in it. I should feel obliged to any of your readers who will state where suitable melodies for this hymn are to be found, mentioning the date, price, and publisher of the works in which they occur.

C. G.

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ON THE RELIGIOUS OBSERVANCE OF ASCENSION DAY.

"This is the day that the Lord hath made, let us rejoice and be glad in it." No doubt as God's extraordinary presence hath hallowed and sanctified certain places, so they are his extraordinary works that have truly and worthily advanced certain times; for which cause they ought to be, with all men that honour God, more holy than other days.

"Even nature hath taught the Heathens, and God the Jews, and Christ us, first, that festival solemnities are a part of the public exercise of religion; secondly, that praise, liberality, and rest, are as natural elements, whereof solemnities consist."—*Hooker*. B. v. § 69, 70.

The attention given to the principal solemnities of the Christian Church, affords a very gratifying sign of the present times, and one from which we may properly infer, that Christianity is gaining a stronger hold on the affections of mankind.

It is now about half a century since one, who is gone to his reward, expressed very feelingly the great concern given to many serious persons, and the severe animadversions drawn on the Church of England, by the little regard then paid to the day we distinguish by the name of Good Friday. He EFFECTUALLY exhorted his parishioners, and with them the people of this country, to a due and religious observance of that day.—Since his "Earnest Exhortation" was first published, a more proper feeling on this subject has continually gained ground; and at present, though many exceptions exist, our observance of this day as a national solemnity is not altogether unworthy of the awful and affecting event by which it was signalized.

The contrast between Good Friday as it once was, and now is observed, we feel to be a matter of devout thanksgiving, and a subject which is singularly calculated to give rise to a very ardent desire, that our Saviour's Ascension, as well as his Nativity, Crucifixion, and Resurrection, should be observed with that solemnity which certainly becomes so elevating and consolatory a subject.

We would willingly lend our feeble aid in accomplishing so highly desirable an object, and inviting public attention to this interesting and important subject. That something has been done this way we are not indeed ignorant. We write under the conviction that there are few churches in this extensive metropolis where the morning service is not performed, There is scarcely a clergyman who is not to be seen in the house of God on that day, and for some of the principal congregations there are sermons. But all this, unhappily, we perceive to be very consistent with the general neglect of this season as one of national religion.

If, on the Anniversary of our Lord's Ascension, a stranger were to arrive in the capital or neighbourhood from a remote part of the world, he could not have

the least imagination that it was set apart by authority as a day for public thanksgiving and prayer: and that it was originally distinguished by an event most astonishing in its nature, and most important in its consequences to the whole race of mankind. Of this he would scarce be able to discover any traces or memorials among us. He would see every kind of trade and traffic going on as usual; the streets crowded with people, the roads lined with carriages and travellers, the fields full of labourers, and the same face of business and bustle, the same air of gaiety and dissipation as at any other time. .... To see the generality of people thus perfectly inattentive to the duties of that day when the eternal Son of God returned to the bosom of his Father, must surely excite in every pious mind, the most painful and melancholy reflections. To what cause shall we ascribe this strange insensibility, this want of all tender feeling and all grateful sentiment for the stupendous benefits we derive from the event of this day? It must undoubtedly be owing to one of two causes; either to a total disbelief of the Christian revelation; or else, to the want of attending properly to the peculiar character which the Ascension of the Son of God into heaven has given to our religion.\*

But, there are pages of such convincing and impressive reflections which admit of an easy paraphrase; and if we take leave of them, to follow another train of thought, it is not because we have any thing to advance so good, but because, in some respects, the subject is different, and because, however difficult it may be to excite persons to commemorate any great act of our redemption, yet, the propriety of celebrating the Crucifixion once established, the duty of observing the Ascension follows. The former and more arduous work was effected by the Rector of Lambeth, afterwards Bishop Porteus. Would that the latter might be added to those many things which are lovely and of good report in the life of him who now fills his See.

Still, as many objections may be made, even at the expense of brevity, it may be well to encounter some of them. Our proposal may be met by some with the plea "that there is danger of *formality* if we increase religious observances;"—or, with the question, "where shall public prayer-days end if once we begin with the saints?" As to *formality*, it is always the outcry of those who are heartlessly indifferent to the power of godliness, and who dread the *renewing efficacy* of religion. As to the accumulation of prayer-days, it cannot be that this objection proceeds from the serious. The whole number of Saints' days in our calendar (would they were better known!) is little more than twenty. But, can it be that the return of the Son of God to heaven, shall be classed with Saints' days? Can it be, that any Christian shall restrain the breathings of piety in his bosom when he reflects on his Saviour's words—"I go to prepare a place for you," &c.? John xiv.

It is not, however, the voice of Christianity, but that of Socinianism and Deism, which whispers such fears. Licentiousness and self-will have too often assumed the cloak of liberality, and proclaimed the return of formal religion, for us to be moved by such cries! They result from the fear of the world, lest the Queen of Sciences should be reinstated in her rightful throne, and armed with all that power over the human heart which she would, under God's spirit, assume, were our faith in the glorification of the Son of God, living and sincere.

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\* Bishop Porteus' Exhortation to the Religious Observance of Good Friday.



Religious festivals are sometimes cavilled at, from their perversion to purposes of sensuality. Now the abuse of festivals to intemperance is indeed a terrible thing; but to object against them on that account is much the same, as to object against christianity because of the scandalous lives of some christians. All that is proved by such things is the depravity of man's heart. The *danger* however of such abuse is diminished; and though it were not so, the abuse of religion must not deter us from the use of it. This day is already a *public* holiday; and if it were also made a religious one, the only consequence we can conceive to arise from the change would be this:—some among the multitude would be excited “to elevate their souls and ascend with Christ in heart and mind to heaven, in hopes of obtaining it, as their proper mansion both for body and soul hereafter, to all eternity.”\*

As to the objection of increasing the labours of the clergy, it is one which would not have its rise with them. Our discourses neither are, nor need they to be, where Christianity is established, on *every* occasion, the development of some grand feature of the human heart, nor even exhortations to some distinctive virtue. Meditations, expositions, illustrations of scripture narrative, are worthy the pulpit of a christian country. Let some such exposition be delivered every where after the morning prayers; and after the evening, let public catechising in the gospel or lessons of the day take place instead of a sermon. It would be no small recommendation to this practice if it led the way to the adoption of that useful, primitive, and indispensable custom of catechising, so powerfully enforced by the representative of Bishop Porteus, and so eloquently urged in the Charge of the Archdeacon of Stowe.

But leaving all vain disputations, let us place the subject on its proper basis, and support it by a few arguments which exhibit its importance to our National Church; and first, let us hear the testimony of Hooker.

The affections of joy and grief are so knit unto the actions of man's life, that whatsoever we can do, or may be done unto us, the sequel thereof is continually the one or the other affection. Wherefore, considering that they which grieve and joy as they ought, cannot possibly otherwise live than as they should, the Church of Christ, the most absolute and perfect school of all virtue, hath by the special direction of God's good spirit, hitherto always inured men from their infancy partly with days of festival exercise for the framing of the one affection, and partly with times of a contrary sort for the perfecting of the other. . . . . Our life is a mixture of good and evil; when we are partakers of good things, we joy; neither can we but grieve at the contrary. If that befalleth which maketh glad, our festival solemnities declare our rejoicing to be in him, whose mere undeserved mercy is the author of all happiness; if any thing be either imminent or present which we shun, our watchings, fastings, cries, and tears are unfeigned testimonies that ourselves we condemn as the only cause of our own misery, and do all acknowledge him no less inclinable than able to save. And because as the memory of one, though past, reneweth gladness, so the other, called again to mind, doth make the wound of our just remorse to bleed anew; . . . . . therefore, there is in the Church a care not to iterate the one only, but to have frequent repetition of the other.†

We have here an urgent plea for festivals, and an unanswerable argument against those who would clothe all seasons of religion in a dismal garb. For why shall we sanctify a fast, and call a solemn assembly, at

\* Bingham's Antiq. B. xx. c. ii. § 5.

† Ecc. Pol. B. v. § 72. p. 333.



that time when the agonies and passion of the Son of God took place, and neglect to rejoice when he ascended to *where he was before*? Why shall we bewail the humiliation of Christ, and then only be unaffected and heartless, when "piety triumphant with joy and gladness, maketh solemn commemoration of God's most rare and unwonted mercies, (being) such especially as the whole race of mankind doth or may participate?"\* The Christian Church did from the first, answer, that no adequate reason could be assigned; and hence as to the origin of this day as a festival, its observation was so ancient that St. Austin could derive it from no other fountain but either apostolical institution, or the general agreement of some plenary council.†

"On this day," says St. Chrysostom, "we that were not worthy to reign below, were advanced to a kingdom above; we ascended above the heavens and took possession of a royal throne, and that nature of ours against which the Cherubim were set to guard Paradise, was this day set above the Cherubim." "He means," says Bingham, "that Christ, as the first-fruits of our nature in perfection, was exalted unto heaven; and all his members in some measure now partake of that glory, and hope in due time to meet him in the clouds, and to be translated to the same place whither their forerunner is gone before them."

It is truly the glory of this land that its religion is scriptural and according to the simple word of God. But is it possible that we can be conscious of the events which took place upon this day, and continue to pass it over, as though it were nothing to us? Let us only survey the facts recorded in that Scripture we boast of. Forty days after his resurrection, our blessed Saviour publicly ascended with our human nature into heaven. While blessing his disciples, he was taken up in a bright cloud, they all steadfastly looking on him, till he was entirely out of sight. Immediately, two angels appeared, and assured them that as Jesus was so taken into heaven, he should in like manner return again to judge the world. And shall Christians, believers in these truths, remain utterly unconcerned on the very day when all this happened?

Let them then that are called by the name of Christ return to the rudiments of their religion, and examine a profession of faith in the Ascension, that they may really call to mind what it is we do believe!

I believe, O victorious love, that thou, after thy conquest over death and hell, didst ascend in triumph to heaven, that thou mightest *prepare mansions* for us, and from thence as conqueror, bestow the gifts of thy conquest on us; and above all, the gift of thy Holy Spirit; that thou mightest enter into the Holy of Holies as our great High Priest, to present to thy Father the sweet-smelling sacrifice of his crucified Son, the sole propitiation for sinners; and therefore all love, all glory be to thee. Glory be to thee, O Jesus, who didst leave the world, and ascend to heaven about the thirty-third year of thy age, to teach us in the prime of our years to despise this world when we are best able to enjoy it, and to reserve our full vigour for heaven and for thy love. O thou, whom my soul loveth, since thou hast left the world, what was there ever in it worthy of our love! O let all my affections ascend after thee, and never return to the earth more; *for whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee.* Amen, Lord Jesus, Amen.‡

\* Ecc. Pol. B. v. § 72. p. 333.

† See Wheatley, C. Pr. p. 236.—Bingham, Ch. Antiq. B. xx. c. ii. § 5, and c. vi. § 5.

‡ By Bishop Kenn, quoted in Nelson's Feasts and Fasts. Ascension Day.

Such is our faith, and yet not only do we neglect to *show it forth*, but we neglect a powerful method, the Liturgy for the day, of establishing it in our hearts; for a strong inducement to observe Ascension-day is found in the *service* appointed for it. We have Psalms,—the 8th, magnifying the mercy of God in exalting human nature by our Saviour's assumption of the flesh, and ascension with it into heaven;—the 15th, shewing how truly our Saviour “ascended the holy hill,” the highest heavens, of which Mount Sion was a type; he alone had the qualifications which the Psalm records, and which must be ours if we be to follow him;—and the 21st, which was then fulfilled when he was “exalted in his own strength;” when, entering into everlasting joy, he had a crown of pure gold set upon his head;—and do we refuse to sing these songs of Zion? When the bringing of the ark into the house on the Mount, typical of his ascension into heaven, is celebrated;—when God is praised who “is *gone up* with a merry noise, and the Lord with the sound of the trumpet;”—who being now highly exalted, defends his Church as with a shield;—or, when He is thanked, “who hath set himself above the heavens, and his glory above all the earth;”<sup>\*</sup>—shall we remain mute and unconcerned, or immersed in worldly cares? Nor are these the only portions of Holy Writ, to instruct and edify our faith. Let us consider Deut. x. and 2 Kings ii. What heart is not affected by the thoughts of Moses going up to receive the law, as the type of Christ's ascension, who sent down the new law from heaven? Or by the history of Elijah, who, when he was taken up into heaven, conferred a double portion of his spirit on Elisha? A figure of “the fulness of the Spirit” which Christ sent down on his apostles? While these, and other selected passages, have all the charm of antiquity, being found in the oldest offices of the Christian Church! Or finally, shall we leave the Jews to fulfil the offices of their religion, when the High Priest entered into the Holy of Holies, and shall we be neglectful when his great Anti-type, that High Priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, enters into the holy place, having obtained eternal redemption for us? *Have we so learned Christ?*

The fault of Christians in general, it has been observed, is in not sufficiently dwelling upon a *glorified* Messiah; that of the Jews, in altogether denying a crucified one. It is manifest that Israel persists in denying “the despised and rejected of men; the man of sorrows, and acquainted with grief;” while he waits for his glorious and reigning King. And it is much to be feared, that many Christians have their minds so bent down to the earth, as scarcely ever to think of the glorified Redeemer, exalted to the right hand of God—the future Judge of all the earth—under any other character than that of the crucified and suffering Messiah. Such an error, however, where it exists, may in part arise from the singular preference given to the days of our Saviour's humiliation; and yet if “Christ ought to suffer,” so ought he to “enter on his glory;” if “the Spirit of Christ did testify

<sup>\*</sup> Ps. xxiv. xlvii. ciii. for the evening. See Wheatley, Com. Pr. p. 237.

beforehand the sufferings of Jesus," it signified also "the glory that should follow."

*Rejoicing* in the hope of glory, even under trial and suffering, is not the character of the christian church now, as it was in its first and purest days; and we may venture to say that it will not be so, until, as was then done, we earnestly contemplate the glorified as well as the afflicted Saviour.

"Many of us take in no more of Christ than what was done on the cross; we seldom follow Christ into heaven, to see what he is doing there for us." And yet we may be well assured, that "a serious beholding of Jesus in his ascension, session, and mission of his spirit, is enough to change us 'into the same image, from glory to glory.' It was the saying of an experienced saint, 'View a glorified Christ, and you will soon have the sparkles of the same glory in your hearts!' Christ is now exalted, he is now in glory at the right hand of God. O let all our actings be glorious! Let all our walkings, joys, breathings be as in glory."\*—"If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affections on things above, not on things on the earth." (Col. iii. 2.)

The remaining arguments by which we hope to recommend this subject to notice, have regard to two very opposite sects; the fruits of that unhappy propensity of our nature which would ever lead us into extremes. The spirit and tendency of Socinianism has been noticed. We do not use this name in reproach; but either this, or Humanitarianism (making Christ a man, not making God one) is the term we are bound to use, so long as it is asserted that those who call themselves *Unitarians* are "the only persons who practically maintain the important doctrine of the divine unity in its full and just extent."† However, we conceive that the observance of Ascension-day would greatly tend to awaken men's minds to the absurdities of this class of opinions. We will not contend that the crucifixion of Jesus is more consistent with his simple manhood, than his ascension, though to most minds there are obvious reasons why it should be esteemed so; but here are the simple facts.—The Socinians teach, "that those passages in which Jesus represents himself as having descended from heaven, signify nothing more than the divine original of his doctrine;‡"—that "the Jewish notion of a local heaven is an absurdity," because, forsooth, "*modern discoveries* in astronomy amply refute this puerile hypothesis;" and as might be expected from all this, in regard to the Ascension, they "believe that (Jesus) having given sufficient proofs to his disciples, &c. . . . was, in a miraculous manner, *withdrawn* from their society, a circumstance which is *described* as an ascension into heaven." In all which there appears that evasive and deceitful method of interpretation which has been so frequently exposed. This, plainly, is not what Christians believe and teach. Nor is such their method of depreciating the natural import of the word of God. They have a *local heaven*§ presented before the eye of faith—they, too, believe that Jesus was *withdrawn*, and that withdrawing was nothing less than an actual ascension in the body which he had mysteriously assumed, in

\* Ambrose's Looking unto Jesus, Book vii.

† Belsham's Calm Inquiry.

‡ Idem, p. 457, pp. 54, 325—450. But see Whitty—John vi. 33, note (12.)

§ See Bishop Greene's Four Last Things. On Locality of Heaven and Hell.

which, while blessing his disciples, visibly, "as they beheld, he was taken up" in a cloud "into heaven itself," to enter into that glory he had with the Father before the world was, and "to appear in the presence of God for us," where he ever liveth to make intercession for them" "that come unto God by him." The Socinians tell us, that, "*the truth is*, the Scriptures have left us totally in the dark in regard to the present condition, employment, and attributes of Christ; and therefore it is in vain to speculate upon the subject." But Christians acknowledge no such "TRUTH." They receive the simple words, "In my Father's house are many mansions"—"I go to prepare a *place* for you"—"If I depart I will send him (the Comforter) unto you;" for, "All power is given unto me in heaven and on earth." Upon these most important differences, then, we ground an argument for the propriety of celebrating, as a national solemnity, the return of the Son of the Most High into the bosom of the Father.

With respect to those who are called Dissenters, their condition and opinions demand a return to the same primitive usage of the Church.—Our national establishment holds a strong place in the affections of the people, from the circumstance of our commemorating the great events which marked the life of Jesus Christ.—Most of the unhappy pleas for schism are gone.—Our practices of kneeling in prayer, of crossing in baptism, of the laying on of hands, of clothing the minister of sacred things in a peculiar dress, &c.—if not adopted, as some of them are, receive respect and esteem. "Such evermore is the final victory of all truth."\* It is notorious that a large portion of the Dissenters attend the Church of England service on Good Friday, while many of them frequent the Sacrament of the Lord's Supper at stated periods. We presume, therefore, that our Church would present itself in their eyes, with an additional charm, were the solemnity of the Ascension added to our other appointments. But there is another view of our differences with Dissenters, which furnishes no unworthy argument.—There has been, at times, a loud outcry against the Clergy for not preaching the great doctrines of the Gospel. Some have been bold to say, that where they are taught, it is merely in imitation of, and in *conformity* with, the Dissenters. But this assertion is more easily made than proved; and where made with all *sincerity*, it generally arises from a confusion of ideas which the following hints may have a tendency to remove.

The distinction between Church principles and those of Dissenters, and their different manners of preaching, on a closer inspection than some are apt to make, appears to consist in this:—The one builds up a religion on the solid basis of *facts*; the other teaches a religion whose very essence consists of *feelings*. The first, sometimes too exclusively, inculcates righteousness, temperance, and judgment to come:—the second, also too exclusively, and in many respects *most* erroneously, inward experience, *sensible* illumination and regeneration. "There is an assurance of faith which our Church in her homilies calls 'a sure trust and confidence that our sins are forgiven,' &c. The methodistical assurance, is an internal feeling, an assurance of *sense*. But *faith* and

\* Hooker, Eccl. Pol. B. v. Vol. xi. p. 278.

sense are quite different things.”\* This may be thought to apply to one class of Dissenters only : yet let us ask a person, who from illness, or any other cause, has been visited by any dissenting teacher, what article of the Apostles’ creed has been usually inculcated?—We may venture to assert positively, and from experience, that it will be found, that neither the resurrection, nor the crucifixion, nor in any proper sense the communion of saints, nor *any other great fact*, will appear to have been dwelt on ; but rather, sudden and convincing regeneration—sensible and awakening experience, and a whole catalogue of similar doctrines. And is this scriptural or evangelical? Is this to give milk to babes, and to teach the *sincere* word?—May we not assume this as a proof of the distinction which we have pointed out?—The assertions, therefore, that the character of the Clergy is changed and changing, that a purer and evangelical spirit animates the Church, and that the reflux of good feeling towards the Establishment, which has taken place, has arisen from a change in the doctrines we preach, are not true, without very considerable qualification. There is, we may hope, a greater attention to religion ; an increasing zeal for the things of God ;—there is a strong re-action in favour of the best and purest institution, the reformed Church of Christ ;—there is a feeling abroad, which would welcome any invitation to promote the advancement of pure religion ; and a conviction that these things are so, may have given a warmth, a feeling and *unction*, to many of the addresses of our Clergy. But we must not therefore suppose that their *manner* of preaching is changed. The mystery of the holy incarnation ; the holy nativity and circumcision ; the baptism, fasting, and temptation ; the agony and bloody sweat ; the cross and passion : the death, the burial, the resurrection, the ascension of Christ ; and the coming of the Holy Ghost ; that is, all the *great facts* of Christ’s religion, are still taught as they were, and were formerly taught as they now are. The works of Gibson, Wake, Sherlock, Butler, Secker, Hurd, Lowth, Porteus, Horsley, &c. &c. &c. are not out of repute.—They are the models proposed for the imitation of the younger Clergy. And yet these were the lights that adorned the Church in the days wherein we are now told, the spirit of religion was gone, and her beauty was not.—Of the distinction here pointed out between Churchmen and Dissenters, we read a strong confirmation in the passage with which Hooker has closed his triumphant defence of religious festivals.—“They are the splendour and outward dignity of our religion, forcible witnesses of ancient truth, provocations to the exercises of piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials ; wherein they which cannot be drawn to hearken unto what we teach, may, only by looking upon that we do, in a manner, read whatsoever we believe.”

Upon all these grounds are we persuaded, that to establish a serious observance of *Holy Thursday* as a national and religious festival, would be, in some degree, to restore the custom of the primitive ages, and to vindicate the honour and excellence of our church appointments. Surely, it is a cause which deserves encouragement and support ! And

† Bishop Horne’s Life. Jones’ Appendix, p. 342.

it would, we doubt not, be most powerfully felt by all who differ from us in religion. But, if not for their sakes, for our own, let us not lose sight of so solemn a Christian truth. Why shall we welcome the coming of Christ to earth to save us, and neglect his going to heaven to prepare a place for us? Why shall we select only the gloomy and depressing view of our religion? For, surely, whatever glad tidings may attend the birth of Christ, whatever be the worth of his cross, to empty himself of the glories of divinity, to become like one of us,—to be crucified, are painfully depressing facts! But in his glorious ascension, the weight is, as it were, removed—the human mind with his glorified body, takes its flight at once from earth; and rising, as the eye of faith sees him rise, it ascends, glowing more and more with the purer atmosphere it breathes, and at length ceases to rise, only because the soul is still tied to earth by a corruptible body which weighs it down; but it is left (like the hart panting for the water-brook) eager to be, where its treasure is, with God in heaven!

And, now, having done our feeble endeavours to describe the mercies and the benefits of the Ascension of our Saviour, we will once more recur to the arguments of him, who had rule over us, and spoke unto us the word of God. May we follow his faith, and consider the end of his conversation!—

Ought that very day on which these mercies were sealed to us, in reason, in justice, in gratitude, in common decency, to be treated in the manner it too commonly is? If a father for his family, or a patriot for his country, had done some mighty act to raise it in the scale of nations, or the eye of the world, some grateful sentiments would be felt—the return of the day on which the event took place would indeed be welcome! And none would bear the charge of neglecting it without feeling himself grossly injured! Yet all supposed acts of kindness fall far below what we have actually experienced from the love of our blessed Saviour. We believe, or profess to believe, that this is true! that he led captivity captive, and received gifts for us! And yet what is our behaviour in consequence? Why, on the anniversary of the day when this is supposed to have happened, too many of us, alas! are as easy and unaffected, and as much bent down to the cares and business of the world, as if nothing had happened in which we had the least concern! Is this right?—is this fitting?—is it Christian-like, is it decent, is it creditable? Does it shew that veneration, love and gratitude which men are wont to testify towards one who has raised them, with himself, from the abyss of misery, to the joys and glory of a kingdom which is spiritual, heavenly, and eternal?

If then it be asked, how shall this day be spent?—the answer is plain. In the manner prescribed by the Church, and in which it used anciently to be observed; with the same seriousness, solemnity, and devotion, as the days of the nativity, crucifixion, and resurrection have been and are still observed. Let it “be clothed with those outward robes of holiness, whereby its difference from other days may be made manifest.”\* Let it be adorned with those elements of festival solemnities, “Praise, liberality, and rest.” In all our principal Churches let the emblems of the incarnation be duly and reverently administered. Let every thing, in short, be subservient to the spirit of that “song,” which all Christian feasts do apply as their several occasions require,

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\* Hooker, *Ecc. Pol. B.* v. p. 360.



"Glory to God on high, on earth peace, good-will toward men." We have the formality!—the day is already a holiday from all public business!—Oh, let us give life to this form—let us breathe a spirit into this dead body, that it may become a living soul!

Thus much would we say to all men. Still is there *one* especially, whose kind influence and support we would further try to gain. How much of the strength of the cause has rested on the happy success which attended the efforts of Bishop Porteus, in regard to the season of our blessed Lord's crucifixion! There is yet a minister at that altar before which he served, who may offer up incense of a purity and odour like his, with the prayers of all saints, before the throne of the Lamb of God. And we trust we are not "too zealously affected in this good thing," if we implore the attention of Bishop Howley to the day of Christ's triumph and glory, as that of Bishop Porteus was given to his agony and passion. May the Church in future ages have to bless the memory of him who shall again have recalled her to the highway of holiness, and set up the bulwarks, and marked well the towers which compass that city whose walls are salvation, and whose gates are everlasting praise!

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#### ON THE ABSENCE OF CLERGYMEN DURING THE REPAIRING OF THEIR CHURCHES.

MR. EDITOR,—I beg to call your attention to a point which you will probably agree with me in thinking of some practical importance;—I mean the readiness with which any repair in a church is made an excuse by the resident minister for taking a holiday and running away from his flock. No sooner is it determined upon that the pews shall be painted, the ceiling white-washed, or the windows newly-glazed, than the clergyman arranges for a visit to his distant friends. The repairing a roof being a longer business probably induces him to pay a visit to Rome and Naples; and as for the rebuilding of the whole church, it is well if it does not lead to a voyage round the world.

Now I am far from supposing that the Clergy ought never to travel, never visit their friends, never leave the scene of their labours for relaxation of mind or invigorating their health and strength; only I would suggest that if there be one time more inconvenient than another for this purpose, it is the time when the church is closed, and the divine service of the Sabbath interrupted. I speak not of convenience according to the world's interpretation; I doubt not that to leave home at this juncture, requires less trouble, less expense, or less obligation to neighbours for their help; but I speak as to those who consider the care of a parish a solemn charge for which they are most deeply responsible, who watch its improvement with the most lively interest, and take incessant thought to prevent any occasion of backsliding, any circumstance that might destroy the fruit of their labours and compel them to go through their toil afresh. To such I say, if it become necessary to close your church, do you not consider this a serious evil? is it not a source of vexation to yourself, because a means of weakening the religious habits of your parishioners? Consider how many will be



glad of an excuse to ramble with itching ears after other teachers; how many will be more than content to stay at home in idleness; how many may in this interval commence some practice of settling their accounts, walking out into the fields, or frequenting a public-house, some practice which may not be discontinued on the re-opening of the church, but ultimately lead to confirmed Sabbath-breaking. Will you not then feel most anxious to be at this season on the spot, to accelerate by your constant attention the progress of the work? Will you not exert yourselves to find some school or other room where, with licence from the Bishop, you may call together your parishioners for the worship of God? Will you not by your presence, and by its being known that you are at home to hear of their conduct, check the wandering of those who might else now be inclined to frequent the conventicle? Will you not on the Sunday be seen actively visiting your parishioners, urging them to go through the services of the day each at their homes with their respective families, and endeavouring by your private exhortations to compensate for the suspension of your public teaching? I think I may safely say, that those who have at heart the salvation of the flock committed to them will agree with me in this view of the subject; and will be inclined to adopt a line of conduct which will at least lead their parishioners to esteem them anxious for the performance of God's worship. The common practice of leaving home on these occasions is apt on the contrary to encourage the notion that the clergyman is not sorry for the church being shut, and would not be grieved to hear during his absence, that it must continue closed, and he may remain away for one or two weeks more than he originally expected. How different is this feeling from that lively interest with which St. Paul describes himself animated towards the absent Thessalonians, "night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith!"

PASTOR.

## ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

*By analogous Reference to the Practices of other Nations.*

### THE SERPENT'S HEAD BRUISED.

Genesis iii. 15.—"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Dr. Delany\* observes, that it is the opinion of many writers, that it was in allusion to this history and this interpretation, that serpents have been considered as emblems of power, from the earliest antiquity, and hence become objects of veneration amongst idolatrous nations; and we know that when Epaminondas† intimated to his soldiers that they would destroy the whole power of the enemy, if they could once destroy the Spartans, who were at their head, he did this by bruising the head of a great serpent before them, and then shewing that the rest of the body was of no force.

\* Delany's Revelation examined with Candour, Vol. i. p. 61.

† Polyæn. Stratag. lib. ii.

## TITHES COMMUTATION BILL.

THE law of Tithes is a consideration of mixed interest to the Church; for though it proves the principal source of its revenue, it frequently originates disputes, which separate the pastor from his flock. But whilst we thus express our opinion, it is very far from our design to convey reflection. All we intend is a statement of the fact, and all we require is its admission. For it is not true, as some assert, that the clergy are more rigid than others in exacting their dues. When statutes are imposed for the benefit of society, it is unjust to oppose their application; nevertheless we should form an erroneous estimate of human nature, were we to expect a tacit acquiescence in arrangements which bear upon individual feeling: and hence perhaps it is, and not from any exorbitant demands of the clergy, that the tithing system becomes so unpopular. Moreover, men, with interests diametrically opposed, are, generally speaking, but little competent to reason about rights; for here the medium of prejudice is interposed to blind the perception; and, consequently, though they start with the fairest ideas of reciprocity, they imperceptibly imbibe opinions favourable to themselves, and so overlook the equity of the question before them. This observation is not inapplicable to tithes. The occupier of an estate is induced to expend a sum of money upon its improvement. As his crops increase, the demands of the tithe-owner, advance; and this without incurring risk or expense. Yet are these demands founded on justice, for by common right he is entitled to a tenth of the produce of the soil. But although the legality of the right cannot be disputed, and although there has been a previous knowledge of its existence, few minds are so regulated as to submit to it without complaint. The farmer is apt to dislike the tithing system because he considers it a clog to industry and exertion; and, in many instances, extends his dislike to the person who avails himself of it.

Another source of discontent is the principle by which, in many cases, the right of tithe is established. A person

supposes his lands exonerated from tithes, because for many generations, perhaps centuries, none have been demanded, but in lieu thereof he has made some small pecuniary compensation. But the owner of the tithes, availing himself of that maxim in law which admits not the lapse of Church property, establishes the *rankness* of the modus; and that, perhaps, not only in the absence of all documentary proof, but by a rule of evidence, deduced from the improbability of a fact, and not a principle of law. But here, as in the case before mentioned, there is nothing unjust, because there is nothing illegal. It is also evident there has been a long and favourable term to the landholder, for the same right which is now established did exist at every previous interval of time. Nevertheless, were we to expect a man under such circumstances to suffer no disappointment or regret, we should only decide as to his duty without participating in his feelings.

Hitherto we have adduced instances where rights are readily defined: but it is to be conceived, that, in a system which existed at least as early as the year 786, and which has, like other systems, during the lapse of ages, been subject to change and innovation, questions of great difficulty must now and then occur. The avarice of ecclesiastics has sometimes obliterated privileges which had been otherwise acknowledged. "As the overflowing of waters," says Sir Edward Coke, "doth many times make the river to lose its proper channel, so, in times past, ecclesiastical persons, seeking to extend their liberties beyond their true bounds, either lost or enjoyed not those which of right belonged to them." Revolutions in the government and the dissolution of monasteries have alike contributed towards the destruction of records; and hence in suits respecting tithes, courts of equity have been compelled to admit as evidence what would otherwise have been rejected. It is scarcely to be wondered that the most arbitrary decisions have been made. In one court we have judgments almost exclusively in favour of the Church,

whilst in another they are as decidedly against it.

It is not, therefore, a matter of surprise, that a system, fraught with disputes, and so productive of litigation, should have attracted the attention of the legislature; and, accordingly, a Bill is now before the House of Commons, for the purpose of effecting a general commutation of tithes. The provisions of the Bill, even were it to pass into a law, being entirely optional, we do not imagine, so long as questions of tithe remain, can be very extensive in their operation; for it is unreasonable to suppose that the clergy would voluntarily relinquish the privilege, "*Nullum tempus occurrit ecclesie*," or that the justice of a British senate would without an equivalent remove it: and it is well known, that whenever a commutation takes place by Act of Parliament, this privilege no longer exists. Considering the primary intention of a Christian church to be of a nature strictly spiritual, and knowing from experience that her spiritual welfare is retarded when differences arise—no matter how—between the minister and his people, we profess ourselves favourable to a commutation when that can be made upon fair and equitable principles; but at the same time we candidly confess, that the Bill now before us seems to offer no adequate compensation for that it designs to take away. It scarcely professes more than to generalize the old system of a corn-rent. Indeed, there is so little variation that we do not think it necessary to trouble our readers with an extract. The only variations we perceive are for the worse, inasmuch as they render the operation of the law more complex and expensive.

We shall now state our objections to corn-rents. A corn-rent upon a long average is invariably against the tithe owner, because whilst the quality of his tithe fluctuates, the quantity remains the same; or, in other words, the renewal of the rent is governed by the price of grain, and is not dependent on that conjointly with the value of the soil, as was the case when first established. We will exemplify our case by a reference to one in Scotland. About the year 1633 a commission was issued to value the tithes; when a fifth

part of the rent was taken in lieu of them. The valuation was made sometimes in money, sometimes in grain, and oftentimes in both. Where the value was in money the charge has now become a trifling consideration; and even where it was taken in grain, it bears but a very small proportion to what it would have been were the value at this day to be taken. Where the proprietors did not avail themselves of the commission, and the valuation has been taken in later times, the charge is of course much greater. Such has been found to be the effect of this corn-rent where it has had time to operate, and therefore we do not consider it an equitable commutation, excepting where a fresh valuation of the tithe shall be made when the new average is struck. It is clear if land deteriorate in price, the conclusion to be drawn is directly contrary to the one we have made: but the only inference as to the future is by a reference to past, and by this we know that although there have been periods when land has suffered a temporary diminution in value, yet upon the whole it has risen inversely as the depreciation of money; and that as the one has progressively fallen, so the other has uniformly risen. There is also a serious inconvenience in the way by which an average in England is struck. A corn-rent is generally renewable every ten or fifteen years. Now we will suppose a case of no very rare occurrence, viz. that during one of these intervals, when corn is low, the incumbent receives a rent settled upon a high average. It is then evident that if the price of grain be at all in proportion to that of the other necessities of life, a larger income is obtained when it is least required. Take the converse hypothesis, and a less income is obtained when a greater is required. Nor is the incumbent alone subject to these alterations, for in the one case the farmer would have to meet a heavier charge with less means, and in the other a lighter charge with ampler means.

But, secondly, we object that the price of grain is not a general criterion of the value of other titheable produce. We wish to speak correctly when we state our belief, that a living in the North of England has acquired the

right of tithe of lead. How then could the price of corn be any rule in such a case? This is, perhaps, a solitary instance where the rector enjoys a tithe which is neither predial, mixed or personal, and therefore can have little weight against the general principle of Mr. Greene's bill; but we know that there are other crops, such as hops and millet, which in some districts are extensively cultivated, with which the price of wheat or other grain has no connexion. Again, the policy of this country seems to approximate towards a free trade. As to what may be the effect produced, very different opinions are entertained. But should the opening of the ports to foreign grain tend greatly to depress its value, unless every other article of life fall in the same proportion, the tithe owner and the proprietor of the soil may stand in very different situations. Action has its re-action; consequently, if an estate will not pay for the cultivation of wheat, some other crop may be substituted to remunerate the grower; and, in an enterprising nation like this, it is impossible to contemplate the changes in agriculture. For the justice of this observation let us appeal to the present state of many vicarages, the funds of which have risen from insignificance from the introduction of turnips and potatoes. But of such advantages the incumbent who has commuted his tithe cannot avail himself, and may thus be deprived of a provision equal to the support of his station.

Infinitely preferable to the corn-rent of England is the Scottish regulation. We have already shewn how the tithes are assessed; but the clergy, in drawing their stipends from the proprietors in the parish, do not receive them in corn, but, as with us, in money. They possess, however, this advantage over us, that their average is struck once a year, generally about the end of February. This is done by the sheriff of the county, who calls together a number of respectable individuals who have raised and sold grain, and upon their evidence decides the average. This they call the *Fiars* of the county. But even this system operates unequally: for in the year 1812, the stipends were nearly double

to what they have subsequently been; nor is it without its defects. We know not whether an occupier being also a proprietor is capable of giving evidence: if he be, he is an interested individual. But the main objection is this, that it does not, any more than our own, sever the temporalities of the Church from those of the laity, and however a commutation is made, this is the first consideration: for it is absolutely certain, that so long as payments are made to the clergy, otherwise than as between landlord and tenant, there will be always some persons dissatisfied. It is also quite a mistake to suppose that corn-rents have removed the ground of litigation; for in the county of Huntingdon, where the corn-rent has been but little resorted to, there have been two suits respecting the average. The judgment upon one of them seemed to bear very hard upon the incumbent. At the expiration of one and twenty years after the inclosure, he applied for a new average. The proprietor of the land contested the point on the principle that the twenty-one years were to be computed not from the passing of the bill for inclosure, but from the date of signing the award. The decision was in his favour, and it had the effect of striking off some years when corn had an high average, and introducing others which yielded a low one. The other instance was where the rector had omitted to renew his rent for two years after the period prescribed by his act had elapsed; and this was done merely to give his parishioners the benefit of throwing out the two first years when corn had been unusually dear, and of course the average very high. He was opposed on two points: first, that as he had not renewed his rent at the stipulated period, he was not entitled to renew at all;

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\* For what we have stated relative to the provision for the Scotch Church, we are indebted to the Rev. D. Wilkie, the worthy minister of Gifford; who, in conjunction with his patron, the Marquis of Tweeddale, has shewn what can be done towards ameliorating the moral condition of a people when the chief personage in a parish is united with its clergyman for that purpose.

and secondly, as the act directed the magistrates in sessions to determine the average by the price of corn in the Huntingdon market, and as the return for that market had been discontinued, the magistrates had no power to fix it. But the Court of King's Bench decided as to the first, that the ground of objection was most unreasonable, for it had originated in a consideration of the rector for their own interest: and secondly, that as there was no return at Huntingdon, that of the adjacent county must be taken, and a mandamus was consequently issued to that effect.

There is one provision in Mr. Greene's bill which must not be overlooked; viz. that when a commutation takes place, mortuaries and Easter offerings are to be abolished. Now as mortuary is a fee due to the clergyman of a parish where the corpse falls, and not that to which it belonged; and, moreover, since mortuaries can only be demanded when the person dies possessed of property to the amount of twenty, thirty, or forty pounds, we know not how a valuation of these fees can be made, or how the increase of property and population can be calculated: and with respect to Easter offerings, they are the remains of personal tithes, and are charged in most cases, not upon the land or house, but upon the tenant. It is well known, that although these offerings are trifling, generally 3*d.* or 4*d.* per head, yet in populous towns, the gratuities amount to a very considerable sum, and were they abolished, many incumbents would be deprived of a considerable source of their revenue. Having stated our objections to the bill, we will put down one circumstance favourable to corn-rents, and it is the only one we know: viz. that the rector or vicar is relieved from the expense of all buildings, &c. and the dilapidations thereon, which he would necessarily be subject to had he received his commutation in land.

*Kimbolton, March 20, 1828.*

The following observations may serve to direct attention to the language of the Bill, which might be rendered more accurate and precise.

Title. 'Benefices and Livings;' these terms are repeated throughout the Bill;

both are unnecessary, for they are synonymous. Benefice signifies any ecclesiastical living or promotion.\* A Prebendary, an Archdeacon, or a Chancellor of a Church, may have tithes, or a portion of tithes, and it might be said that he is an incumbent of an ecclesiastical benefice;† yet from the title and the preamble, which ought to declare the object of the Act, it is apprehended that the Bill is not intended to apply to such persons; nor to deans and chapters, nor eleemosynary corporations. Perhaps the most apt description of those receivers of tithes meant to be comprised in the Bill, would be "ecclesiastical persons having the cure of souls."

Next, who are the persons with whom the commutation is to be made, and by whom the compensation is to be given? In the first paragraph, there are two descriptions of them. (1) Owners of lands. (2) Owners of messuages, farms, lands, or tenements; and the latter is commonly used in the Bill. The phrase "lands or tenements" is more concise, and is equally comprehensive. It seems to be the design of the Bill that all the payments in lieu of tithes are to be charged upon land or houses, so as to give the incumbent a power of distress. Tithes of fish, which are payable in some places, do not seem to be provided for.

The things to be commuted are, "all tithes of what nature or kind soever, and all compositions real, moduses, and prescriptive payments in lieu of tithes, [all] dues, oblations and obventions;" and in page 19, "mortuaries" are added to the list. It will, we think, be very difficult to estimate the compensation for mortuaries and Easter dues. By the latter the parishioners are wont to testify their sense of the fidelity and care of their spiritual pastor; hence the amount received on this claim is variable, but is frequently considerable. Perhaps it would be better if mortuaries and Easter dues were exceptions. As to "oblations and obventions," they must have been inserted by mistake; for such, we conceive, even in popish times, were never considered as payments to the Priest or Incumbent.

The first enacting clause is incorrect. It states that Incumbents, by agreement with owners of lands, may commute; whereas the very next clause provides that the patron must be a party to the agreement. The first clause might stand thus: "All tithes, &c. which of right belong to or have been received by persons having the cure of souls, may be commuted,

\* Termes de la Ley. † 3 Inst. 155.

except, &c. in such manner and subject to such restrictions as are hereinafter set forth." The simple monosyllable "may" is quite as potent as "it shall and may be lawful."

P. 1, line 26.—It is here contemplated that there may be at the same time *two* Incumbents of one and the same benefice. Is this so? *Any*, in line 25, should be *the*.

P. 1, line 27.—"Owners of messuages, farms, lands, and tenements, within the parish or other limits of such benefice or living." This long, awkward, and incorrect form constantly occurs.\* Read the clause thus: "whenever the patron or patrons of an ecclesiastical benefice, the incumbent thereof, and the persons whose lands or tenements or the occupiers thereof are subject to pay tithes, or charges in lieu of tithes, mortuaries or other dues, to the incumbent for the time being of such benefice, shall desire to commute the same for annual sums," &c. Suppose there are

three farms in a parish, and that two are tithe-free, yet the Bill requires that the owners of farms tithe-free shall consent to a petition to commute tithes.

P. 2, line 16.—"A copy of the petition with the signatures and seals thereto." Delete "and seals." The Bill requires the copy of the seal of a Dean and Chapter, or of a College to be inserted in the newspapers.

P. 3, line 16.—If the great tithes of a benefice are impropriated or appropriated, why should the owner of such tithes be a necessary party to a petition to commute the small tithes? The Bill does not provide for the commutation of such great tithes.

P. 21, line 42.—This clause implies that a payment in respect of a monument or a vault is a *surplice* fee, which it is not.

P. 35, line 40.—This clause is contrary to the fundamental principle in the ecclesiastical law, which does not permit a Bishop to affect the possessions of his see without the consent of his Chapter.

#### LAW REPORT.—RIGHT TO PEWS.

A correspondent states the following case:—

"(1) Our population is 1100; our church holds at the most 400; but, in consequence of our system of pews permitting one man, or perhaps two, to occupy the room of five or six, it affords accommodation to 300 only. (2) We apply for leave to enlarge our church, upon the equitable principle of every man paying for his own; (thus sparing the parish the levying of a rate, which would be utterly unfair, for many of the rate-payers have already their own pews;) agreeing that all shall be done under the Ordinary's cognizance, as to price, individual buyers, &c. But the law says, No, the whole disposal of pews is in the Ordinary."

As to (1) we say, the system of permitting one man to possess a pew capable of containing five or six, is, generally speaking, not only not authorised, but utterly against law; and is, in fact, a breach of duty in the Churchwardens, and also in the Archdeacon and Ordinary, who should, from time to time, inquire whether any such irregularities exist. The law says that the Churchwardens, except in the case of faculties and prescriptive rights, ought, from time to time, so to dispose of and arrange the sittings and pews as may conduce most to the

accommodation of the existing congregation, *i.e.* of parishioners who request seats. Hence pews may be divided; and families, which have been reduced in number, must give up their surplus seats; in short, no space should be lost or misapplied, and every sitting in a church should have its occupant. The Churchwardens act in this matter as the officers of the Ordinary; if, then, their decision is not satisfactory to the parties, reference should be had to the Ordinary, whose decision is final. (See *Christian Remembrancer* for October, 1827, p. 647.)

(2) It is not unfair that parishioners who have pews should contribute to a rate for enlarging a church. The sittings in a church are the property of *all* the parishioners; but to insure order, the law allows certain individuals to have the *exclusive* use of them; such privilege is enjoyed by the exclusion and at the expense of those who have an equal right. Hence it is perfectly equitable that those who *have* seats should contribute towards providing accommodation for others who are excluded for their benefit.

Although it is clearly expedient that the Ordinary should very rarely exercise his power of annexing certain seats or pews to particular houses for ever, yet we apprehend if the circumstances of the parish rendered it advisable not to have recourse to a rate, and individuals proposed to build and maintain a gallery or enlarge

\* Incorrect because an Incumbent may be entitled to tithes out of his parish.—2 Blk. 28.

a church at their own expense, the Ordinary would grant seats or pews to such individuals, and assure them for ever to the possessors of their respective houses for the time being.

We take this opportunity of noticing that the late Lord Chief Baron Macdonald decided in a case but just published (Lous-

ley v. Hayward, 1 Younge, & Jervis, Ex. Rep. 586), that a person can, for a house out of the parish, prescribe for a pew in the body of the church. This decision is irreconcilable with the clearest principles of ecclesiastical law; and the reasons upon which the learned judge founded his judgment are not satisfactory.

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## MONTHLY REGISTER.

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### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

WE wish to call the attention of our readers to the following paragraph, which appeared in the *Morning Chronicle* a few weeks ago.

Canada is fast becoming another Ireland, in consequence of the mad attempt to establish the Church of England in a country where she is without followers. In a series of letters from Canada, from one of the Scotch settlers, published in the *Glasgow Chronicle*, we have some striking instances of the immorality to which this attempt has given rise. Large sums of money are spent on Episcopal Clergymen. From the Society for Propagating the Gospel in Foreign Parts, each Clergyman of the Church of England receives 200*l.* a year, and the consequence is, that that Church is rich in pastors who are without flocks. For instance, there are five Episcopal churches in the Niagara district, which cost the Society for Propagating the Gospel 100*l.* annually, at three of which the hearers are from twelve to fifteen on a good day, and the whole congregation of one of them is carried away in two waggons, one of which contains three souls. The Presbyterians, indignant at the attempts at deception practised for the sake of pocketing money, are now, it seems, making exertions to ascertain the number of persons belonging to other communions, and to the Church of England, in each township, county, and district in both provinces; and the following is given as a sample:

"I will now quote the returns I have received from four townships in the Eastern District, giving a census of the people therein, made not more than a week ago, and to which the signatures of two clergymen of the Church of Scotland are affixed.

#### POPULATION OF GLENGARY, UPPER CANADA, IN THE YEAR 1827.

Townships.	Pres.	Epis.	Cath.
Charlottenburg . . . . .	2104	75	1652
Lancaster . . . . .	902	—	1019
Kenyon . . . . .	597	—	490
Lochiel . . . . .	1152	1	662
	4755	76	3823

"A few individuals, who belong not to any of the three denominations in the preceding statement, are not included.

"JOHN MACKENZIE,  
"ARCHIBALD CONNELL."

From the Ottawa to Detroit, the communicants of the English Church (that Church for which the improvement of the colony was first retarded on account of reserves in land, and its morality is next sacrificed in the encouragement of a trade in orthodoxy) do not amount in all to the number of Presbyterians in these four districts.

We have been favoured with the following remarks on the above statement, by a gentleman lately returned from Canada, and well acquainted with the district alluded to.

It appears to be the writer's object to shew that the Church of England is forced upon the people, and supported in the Colony to the manifest injury of the Kirk of Scotland; that the bulk of the population being Presbyterian, there exists a strong bias in favour of a Presbyterian establishment, while the scanty attendance at the ministrations of the Clergy of the Church of England evinces the general antipathy with which she is regarded.



In order to give some colouring of truth to these misrepresentations, a very unfair method is pursued. The settlement known by the name of Glengary is adduced as an example of the numerical strength of the Presbyterian congregations, as contrasted with those of the Church of England. Had a comparison been instituted between the respective flocks of the Clergyman of the Church of England, and of the minister of the Kirk of Scotland, in any one district, town, or village in the whole colony, where both regularly officiate, and where the population is of the mixed nature, which is found throughout the Canadas, except in the French and in the two Scotch settlements, a correct estimate of the real state of things might be found. But injustice has been done the Church of England in the selection that has been made. Glengary is a settlement composed, with very few exceptions, of Scotch emigrants only, and their descendants. Nor is it a matter of surprise that they should continue steadfast in their attachment to their national Church, more especially since they have had Presbyterian ministers among them from the very first commencement of the settlement, which is one of the oldest in Upper Canada. It is a fact, however, that the first minister they had, although he continued to labour among them in that capacity to the day of his death, had his family brought up in the principles of the Established Church, and two of his sons are at this time exercising their function as Clergymen in the service of the Church of England.

There are at present in Glengary, two ministers of the Kirk of Scotland, one of whom has lately solicited orders in the Church of England; but as yet there never has been a missionary of the latter communion stationed in Glengary, nor within several miles of it; so that the Presbyterian ministers have hitherto had undisturbed possession of the settlement; it being the practice of the Bishop of Quebec to withhold the services of his clergy until a church is conveyed to his Lordship in trust for the Church of England, and until a formal application has been made, signed by several heads of families, requesting that a new mission may be opened in the quarter where the building is erected. The condition of Glengary, therefore, in the particulars here adverted to, is unlike that of any other settlement in the Canadas, which is not strictly Roman Catholic. Government has appropriated funds for the maintenance of the two Presbyterian ministers resident in the settlement, as well as for the support of the Scotch Roman Catholic Bishop and his Clergy, who have

established themselves in that part of Glengary which is occupied by Highlanders. These people constitute the Roman Catholic portion of the population.

It would have been far more ingenious if the writer in question had given a comparative view of the Episcopal and Presbyterian congregations at Cornwall and Kingston. There are no other places in Upper Canada, where a Clergyman of the Church of England and a minister of the Kirk of Scotland has each a separate church of his own. And except at Lancaster in the Gou district, and at Glengary, they are the only places in the province where a regularly ordained Presbyterian minister is stationed. At Lancaster, the church in which the minister in communion with the Kirk holds his meeting, is open to preachers of all denominations, whether itinerant or otherwise, although it was the intention of several of the subscribers, by whose means the edifice was finished, to have had it deeded as in other cases, to the Bishop of the diocese. But as the building is now what in America is called a "free church," the missionary resident near Lancaster has ceased to have any connexion with it; and confines his ministrations on the Sunday to his own church, which is situate in a more eligible position, about three miles from the village. From these three places, and from no others within the limits of Upper Canada, can the feeling of the people be ascertained with regard to their relative attachment to the Churches of England and Scotland. For the Kirk is absolutely unknown elsewhere in the character which it has of late assumed, of a rival of the Church of England. In all other parts of the province, the Scotch emigrants conform to the Establishment, and partake of the sacraments at the hands of her Clergy.

At Cornwall, the Presbyterians have, with difficulty, (owing to the smallness of their numbers, and the existence of an increasing Episcopal congregation in the place) after the lapse of some years, been enabled, not indeed to finish their church, but to put the building in a tolerably decent condition for the performance of public worship in it. The congregation that assembles there is, by at least one-half, smaller than that of the Church of England. This is the only one to which the Presbyterian clergyman finds it expedient to administer, although he is a confessedly zealous man, and highly respectable in his communion: whereas the missionary of the Establishment, besides officiating in his own church at Cornwall regularly on the Sunday, does duty at a village about six miles from thence, when his health

permits, and from time to time visits a congregation that he has at a more considerable distance.

It is well known that the number of adherents of the Church of England at Kingston, independently of those belonging to the military and naval establishments, far exceeds that of the Kirk of Scotland. And as a proof how little partiality is exhibited by the people of Upper Canada for the Kirk, and how little disposed they appear to be to join her form of worship, it is worthy of remark, that there are two distinct Presbyterian churches at Kingston. It is notorious that a church was erected, and a minister called in from the United States, when at the very time there was in the town a Scotch church sufficiently large to afford every accommodation to all the Presbyterians, of whatever description they might be; and when a Scotch minister was resident there, whose zeal and talents rendered him the leading man in the denomination to which he belonged. A similar course has been taken not long since, by a large body of Presbyterians in the City of Montreal, in Lower Canada. Be then the design of those, who of late have endeavoured to mislead the public on the subject of the church in Canada, what it may—of this they must be aware, if they are at all acquainted with the character and disposition of the Protestants in the Colony, and if influenced by a candid spirit, they would not conceal the circumstance, that there exists as yet, during the infancy of the Church of England in the two provinces, no bias whatever among the people generally, in favour of any other national church. And if His Majesty's government persevere in upholding the present establishment, it will be seen hereafter that the great mass of the rising generation will conform to it, and that the Church of England is best fitted to promote true religion in the colony, and to engender in the hearts of the people a lasting attachment to the parent state.

The statement which has been made concerning the five churches in the Niagara district, three of which have been represented as destitute of congregations, requires some notice. There are in the district four missionaries of the Established Church—two only of whom may be said to be efficient clergymen. Of the other two, one is released from all duty, in consideration of his extreme old age and long services; the other, owing to a bodily infirmity, which causes his voice to be

scarcely intelligible, and which has gradually increased for the last few years, can hardly be expected to attract a large congregation, in a country where much is required of the officiating minister, and where his hearers in most instances have to travel many miles to the church. An eccentricity in his manners, which contributes to make him less popular in the pulpit than he would otherwise be, will also account in a great measure for the small number of his hearers. Another of the churches to which allusion has been made, is so ill placed, as has appeared since the erection of it, and is so remote from the bulk of the people, that they cannot, without much exertion and inconvenience, attend divine service when performed there; but the clergyman attached to it has a large congregation in one of the neighbouring settlements. The third church mentioned as being thinly attended is distant from Niagara about six miles—the village in which it stands has recently decreased much in population: there is no resident clergyman, none has ever been stationed in the place, nor is it visited by any ministers besides those of the establishment. Divine service is only performed in the village periodically, and not always on the Sunday. On these occasions the church is generally served, without any increased expense to the Society for the Propagation of the Gospel, by their missionary stationed at the town of Niagara. Although matters, with respect to these three churches, bear an unsatisfactory aspect as compared with others in the diocese, yet the congregations are not to be regarded as small, considering all circumstances. On the other hand, it appears to be admitted that two, at least, of the five churches in the district are well filled every Sunday. The deficiency in the other three is amply counterbalanced by three distinct congregations in the back-settlements, which benefit in rotation by the services of the two efficient clergymen, who have been named. These congregations are not inferior to any in the district. When, therefore, the infirmities of two out of the four missionaries employed in that part of the diocese, are borne in mind, together with disadvantages under which the three comparatively ill-attended churches labour at the present juncture, it may be asserted without hesitation, that upon the whole, the Established Church presents a gratifying state of prosperity, and is afforded an extensive and fruitful field for the labours of the clergy in the district of Niagara.

## MEXICO:—STATE OF RELIGION AND EDUCATION.

(EXTRACTS FROM LETTERS.)

*Guanaxuato, August 23, 1827.*

You ask me about the state of religion here, whether the lower orders are nominally Catholics, and the higher of the same profession.

I feel your questions rather above me, not having had the means, for want of the language, of mixing in Mexican society. As far, however, as bare observation goes, and from what I hear occasionally, I will answer you. As to *profession*, therefore, there is here no alternative,—rich and poor must be Catholics; neither, I fear, in *reality*, is there any alternative between that Religion and none at all;—how should there? There are no books on that subject in the Spanish language, other than those which are strictly Romish, and the only ones in any other language are *French*, which are read by a few of the upper classes, and which, no doubt, produce their fruits amongst them. I am told that disregard for their church and infidelity are making considerable progress in this class; but that, notwithstanding, when it comes to a death-bed, or the apprehension of one, they are exceedingly anxious for the “*Shrift*.” There is in all this nothing but what is quite natural. Intercourse with the rest of the world, which they never had before, must open the eyes of the classes who have some education to much of the nonsense they have been crammed with; and having no knowledge themselves on the subject, they cannot discriminate between religion and its abuse. Then, in the lives of the Priests, they have a plausible argument against the truth of religion. Some of these worthies, I am told, are the most profligate characters in the country;—*keepers* of gaming-tables; patrons of cock-fighting; husbands of many wives.

As to the lower orders, I must say, they seem to be attentive to their religion; go at what hour you will into any of their churches, on any day you will find many of this sort on their knees; but, I fancy, there it ends; the religion is an easy one; the business of the church once dispatched, the rest

of the Sunday is a day of pleasure or business; it is invariably market day; and here, about ten o'clock in the morning, a procession, with a band of music, bearing a cock exalted in a cage, march to the cock-pit through the principal streets. Honesty is certainly not a prevailing quality amongst them; and, as to other matters amongst the lower orders, concubinage is the prevailing state of society, owing to the excessive marriage fees of the church, which amount, I believe, to twenty-five dollars.

Now the remedy for all this must come from England: they are learning to read, and they have no good books; elementary books there are absolutely *none*. You will see a child, five or six years of age, learning to read in a profound dissertation on the nature and spirit of laws, and so on; they, consequently, acquire no ideas. It may be expected that as they advance to reading *books* will be produced—all, therefore, depends on the kind of books. I saw the agent of the Bible Society in Mexico, and he appears to be as judicious, discreet a man as they could have selected for so arduous and delicate an office. Since his arrival, Bibles are publicly sold, as are a translation, by Blanco White, of Paley's Evidences, of Porteus's small Tract on the same subject, and another book, which I am sorry I have forgotten, I think it was Doddridge's *Rise and Progress*.

What are wanted are school-books for children, and a selection of such for men as may tend to establish the truth and importance, and *enforce* the *precepts* of religion—I mean the Christian religion generally. Care must be taken at first not to touch on the distinction between Roman Catholic and Protestant. I should think “the Whole Duty of Man,” expunging any obnoxious passages, if there are any, would be an excellent book for them. Indeed I do not recollect that it contains anything which could be thought offensive.

*Guanaxuato, Nov. 18, 1827.*

Mr. Thomson, the agent of the Bible Society, reached this place yesterday from Mexico, having stopped a

few days at Quiratro and Zelaya; he says he has been tolerably successful on his journey, and he has brought with him about 900 dollars, the produce of his sales of Bibles and other books since he left Mexico. He tells me, which I am happy to hear, that he generally has a fair proportion of the Clergy on his side, and even has some of them employed in fighting his battles in a newspaper controversy, that has been carrying on against his Bibles; the agitation of which, in so public a manner, is likely, I hope, to do his cause more good than harm. It happens rather unfortunately, that the Bibles they have sent him do not contain the Apocrypha, and as these books are considered genuine in the Romish Church, and, I believe, some of their peculiar doctrines even rest upon certain passages in them; their omission furnishes the opponents with a very plausible argument, as to mutilating the Scriptures, &c. Such as they are, however, he finds a very fair demand for them, at a price which he estimates will pay all costs. His method when he reaches a place where he determines to open his stores is, after fixing on some room or empty shop, to publish a hand-bill, of which the following is a copy:—

AVISO IMPORTANTE.

En la Casa de se  
venden Biblias y Testamentos en Castellano, en buenas pastas, y a los precios equitativos que en seguida se expresan.

	Pes. Rea.
La Biblia, en 8º. . . . .	3 0
Idem 12º. . . . .	2 4
El Nuevo Testamento, 8º. y 12º. . . . .	1 0
Los Libros, Salmos, Proverbios, Eclesiastes e Isaias, en un Tomo . . . . .	0 4
San Lucas y los Hechos, en un Tomo . . . . .	0 4

Se hallan tambien Biblias en Hebreo, Griego y Latin. De éstos Libros hay algunos ejemplares en pastas muy ricas.

Esta Venta será por solo dias, y se espera que los que quieran proporcionarse estos codigos sagrados de nuestra santa Religion no malograrán le ocasion que ahora se les presenta."

The Bible he has is the Spanish translation of Padre Scio, a received version in the Romish Church, and, as far as I have observed, not very different from ours. The octavo size is decidedly

preferred to twelves, and Bibles to Testaments. Those in handsome bindings sold readily at five or six dollars. The little books sold readily, but those with the Psalms, &c. in preference to the others. He sold a very few of the copies in the dead languages in Mexico.

He has also got with him some of the translations I named to you in my last, of Paley's Evidences and others, of which he sells some copies, principally Paley's. These latter books are sent out by a Society I never heard of before, called the Spanish Translation Society, at the head of which I see is Lord Calthorpe; its place of meeting, No. 13, Guildford Street:—for further particulars I would recommend you to get one of their papers.

I am led into all this detail about Mr. Thomson and his proceedings, by observing in the Christian Remembrancer, that *our* Societies have begun to turn their attention this way. I think it right to communicate what is passing here, as well as the sentiments I can gather on the subject from Mr. Thomson, whom I decidedly consider from his moderation, good sense, and experience in these countries, high authority; as if the Societies are intending to do any thing, these hints may be worth their consideration.

Mr. Thomson then fears that the Translation Society are getting on too fast. At present a great many of the clergy are very well disposed to countenance the circulation of the Bible; this is one great step gained:—he is apprehensive, if they see this followed up instantly by an influx of books, the works of Protestants, *i. e.* heretical authors, they may take the alarm and withdraw their countenance altogether, which, in the infancy of the business, would be very injurious. It would be of no use to urge against an alarm of this sort, that the books contain nothing offensive to the Roman religion; the bulk of the clergy would never read them, and the others might begin to doubt what would come next.

Mr. Thomson's plan, therefore, would be to let the Bible do its work for a short time by itself, or if the increasing desire for books demands a supply, which, I think, it decidedly does, let it consist of a selection from *Catholic* authors, such as treat of morals and

such points of religion as there are no differences about, and especially those which go to establish the truth of religion;—these not in separate tracts, but bound in volumes, some more handsomely bound than others, but all well. Mr. T. is decidedly averse to *giving* the books, and only does it in peculiar and very few cases.

By proceeding in this gradual manner, he considers the objects in view

will be much more surely, and not much less rapidly attained.

Mr. T. thinks an arrangement may be made with a bookseller in Mexico, to adopt these books, and put his own title page to them, which would probably give them further security.

[The Society for Promoting Christian Knowledge has made a liberal grant of elementary Spanish books, to be sent out to Mexico.]

#### NATIONAL SOCIETY.

5th March, 1828.—*Grants*.—Staunton, Gloucestershire, 35*l*.; Rangeworthy, ditto, 10*l*.; Bloxwich, Staffordshire, 90*l*.; Wednesbury, ditto, 150*l*.; Denton, Northampton, 40*l*.; Long Wiltenham, Bucks, 35*l*.; Festiniog, Merioneth, additionally, 12*l*.; Brixham, Devon, additionally, 60*l*.

#### NATIONAL SCHOOLS IN DENMARK.

MR. EDITOR.—Dr. Bell has somewhere asserted, that “one quarter of a century only had elapsed since the publication, in London, of the Madras system of education, and in less than half that time it was transplanted into every quarter of the globe; and it has now reached the remotest regions of the earth, everywhere diffusing the blessings of moral, religious, and useful knowledge, and carrying with it the means of civilization, and the glad tidings of peace and salvation.” It is

much to be wished that such evidence were occasionally given of this interesting truth as might stir up within us a wholesome jealousy, lest we suffer the plant which we have raised to languish in its native soil, and might render us duly observant of the signs of the times, and the mercies, which are thick upon the earth as the morning dew. I shall set the example, by giving you the following “*extrait d'un rapport au Roi, daté du 24 Janvier, 1828, par le Chevalier d'Abrahamson.*” Short as it is, it contains an authoritative statement of the wonderful progress which education is making in the kingdom of Denmark. And I shall be amply repaid for doing this, if some other correspondent is induced to do the same by any other country, where the seed which has been carried from Britain is flourishing as a tree, and, in like manner, bearing abundant fruit.

The extract is as follows:—

“ A la fin de la 1re année, savoir le 31 Dec. 1823 . . . . .		244 ecoles
2de . . . . .	1824 . . . . .	605
3me . . . . .	1825 . . . . .	1143
4me . . . . .	1826 . . . . .	1545
5me . . . . .	1827 . . . . .	2003
et Ecoles qui vont être organisés en . . . . .	1828 . . . . .	368
Ce qui fait pour tout le royaume,		
Ecoles déclarés pour l'enseignement mutuel 2371.		

By a private letter, Major Abrahamson says that there are 132,786 children in the 2003 schools.

#### CRITO CANTABRIGIENSIS.

[This Note was received too late to be inserted in its proper place.]

CRITO Cantabrigiensis presents his compliments to the Editor of the Christian Remembrancer, and to the writer of the article on the Vindication of Mr. Porson, with many thanks for the commendation bestowed on that work, and for the flattering notice of its reputed author.

It was an ungrateful task to point out the errors of a person in Bp. Burgess' station; and it affords Crito Cantabrigiensis great consolation to find his good intention in the undertaking uniformly acknowledged. There are however, in his work, some expressions which he would gladly soften, in a second edition.

May C. C. be allowed to observe, that he was *not* serious, in his allusion to the well-known story of *Gregorius Nazianzenus*; and that he never supposed Mr. Porson to be serious when he talked of his *favourite* Gregory?

And lastly, C. C. will just state, that he omitted the sentence relating to Sir Martin Mar-all, (1) because it had been omitted by Bp. Burgess; (2) *because nothing depended upon it*; and (3) because it contained too ludicrous an image for serious writing, and he there *was* writing seriously.

Cambridge, 15th March, 1828.

**PUBLIC MEETINGS.**—The following Anniversaries will take place according to the respective dates.

The Meeting of the Sons of the Clergy in St. Paul's, on Thursday, 8th May.

The General Meeting of the Society for Promoting Christian Knowledge, on Tuesday, 20th May.

The Examination of the Children of the

Clergy Orphan Society, in St. John's Wood Road, on Friday, 23d May.

The General Meeting of the Society for the Propagation of the Gospel in Foreign Parts, will be held in Freemasons' Hall at the end of May, of which public notice will be given.

The Meeting of the Charity Schools of the Metropolis\* in St. Paul's Cathedral, on Thursday, 5th June.

## LITERARY REPORT.

### NOTICE OF BOOKS.

*Scripture Natural History; or, a descriptive Account of the Zoology, Botany, and Geology of the Bible, illustrated by Engravings.* By Wm. CARPENTER. London, 8vo. pp. 606. 12s.

EVERY one knows that the style and mode of expression of the sacred writers is highly figurative and metaphorical. Their object, however, must not be considered as limited to embellishment; they had chiefly in view the enforcing and illustration of those grand truths, which they were charged to communicate to the human race. Many of the objects employed by them for the purpose of illustration, are, however, unknown to the general readers of Scripture; and it is not unfrequently necessary to have recourse to the aid of commentators, in order to a full exposition of the sentiments of the inspired penmen, and to dispel the obscurity which might otherwise hang over even the most important and choicest parts of their writings.

We are inclined to think, that the adoption of a style so eminently distinguished for variety of figure and

illustration, must be accounted for, not merely by the sanguine temperament and vivid imagination peculiar to those who live under a tropical sun, but also by the very nature of the subjects of which revelation consists. This we conceive will appear from the following considerations.

The senses being the only inlets to human knowledge, the ideas communicated by them, are not merely the first which, in point of time, are impressed upon the mind, but may be regarded as the origin and source of all others. The structure of language, the copiousness of which must always be dependant upon the number and variety of ideas it is required to express, is open to a similar remark; so that the elementary and constituent parts of all languages, but especially of parent languages, will be found to consist of words applicable in their

\* Tickets must be obtained, and can only be had of the Treasurer and Stewards, or by those Members of the Society for Promoting Christian Knowledge, who personally attend the meeting of that Society next preceding the meeting of the Children in the Cathedral.



primitive meaning to those objects only which are sensible and material. In the gradual development of the human intellect, and the successive multiplication of its ideas, it became necessary to fix upon terms representing such ideas as were of an abstract and immaterial nature. This was to be effected either by the invention of new and arbitrary symbols, or by various combinations of elementary words already existing, and the application of them in a new and secondary meaning. The latter expedient appears to have been generally adopted; and that, in all probability, because of an analogy which existed, or was supposed to exist, between the powers and faculties of the body and those of the mind; between the ideas conveyed by the senses and those derived from reflection. The consequence of this has been (and it is one which has frequently been deplored) that in the discussion both of metaphysical and ethical truths, and indeed of all topics but those which concern quantity, there has been a vagueness and uncertainty both of argument and conclusion; which has been owing to this circumstance, that many of the terms employed have two different senses, a primary and secondary, so that they are not always accepted in that precise and abstract meaning which is essential in strict and demonstrative reasoning. The difficulties which have thus arisen may in some degree have been obviated, by accurate definitions and explications of terms; but this remedy must ever be partial, as the mind cannot easily or always reject the more familiar and every-day signification of words, and confine itself entirely to the scientific; and nothing can effectually relieve these subjects from their present vagueness and uncertainty, but the invention of a strictly technical language, the terms of which, like the arbitrary symbols of algebra, shall have but one fixed and definite meaning.

But if those sciences, the object of which are strictly natural, stand in the predicament we have thus attempted to explain, it might be expected, and even feared, that the truths and mysteries of revelation, and the attributes of a purely spiritual Being, would be but ill-conveyed to the human mind

by so clumsy an instrument as language, which in its origin was exclusively appropriated to material objects.

We are not, however, at liberty to form any other conclusion on this subject, than that the common language of men is, notwithstanding the many difficulties which lie in the way of such an application of it, fully adequate to the communication of the whole body of revealed truth. That it is in fact so employed, should be enough to satisfy us on this head; and though doubtless other means might have been devised, free from the objections to which common language is exposed, yet it is not consistent with the analogy of God's providence to resort to extraordinary means and supernatural agency, when the object in view can be attained by the operation of second causes, and the application of merely human power. It is however remarkable, that in order to accomplish the all-important purpose of communicating in an intelligible and striking manner, the truths of revelation, the sacred writers, owing in a great degree to the infirmity and poverty of human language, have been obliged to represent the attributes of God, by the passions and feelings of men, and even to ascribe to Him who is a pure and uncreated essence, the possession of physical parts and of the organs of sense: to the same cause may, in some measure, be referred the adoption of types, the use of parables, and the institution of the solemn and emblematical ceremonies of our religion, together with all the various and forcible illustrations which have been supplied by the animal and vegetable kingdoms. Upon this view of the subject is founded the importance of those labours, which have been devoted to the subject of scripture natural history: for it is evidently impossible to enter into the full extent and admirable beauty and excellence of a variety of truths to be met with in Scripture, if we are ignorant of the nature and properties of those objects, which have been made use of for purposes of illustration. But the manner in which the subject has hitherto been treated, did not allow us to hope that the great mass of persons would be the better for the ponderous tomes, and learned and



critical disquisitions, in which only such information was to be found. It remained a desideratum, which Mr. Carpenter, in the work before us, has in a great measure supplied, that this subject should be exhibited in a more popular form.

In a modest and becoming preface, the author states his object to be, to bring within the reach of the great body of readers, the labours and investigations of various learned writers—the principal of whom are Dr. Harris, Mr. Charles Taylor, Professor Paxton, and Dr. Mason Good. Without that pretence to originality which, in the present day, is as much distinguished by personal vanity, as it is at variance with truth, Mr. Carpenter has, we think, presented to the public an interesting and useful work. We have no room for extracts, and, perhaps, no extracts could enable our readers to form a fair and proper judgment of the manner in which a work of this description has been executed. But in looking over the various matters discussed, we think we may recommend, as peculiarly interesting, the article upon Man—those upon the Camel, the Leviathan, and the Locust, together with the introductory article upon Geology: a science which, though it has given rise to greater conflict of opinion than any other, appears at last to have been happily reduced to a strict and satisfactory agreement with the Mosaic account of the Creation.

*Sermons, on various Occasions; by*  
CHARLES WEBB LE BAS, M. A.  
Professor in the East India College,  
&c. &c. Vol. II. 8vo. pp. x. 528.  
Price 12s.

Mr. Le Bas has at length favoured the public with a second volume of sermons. Their appearance at a late period of the month must be an excuse for our not now affording them the lengthened notice they deserve. The volume contains twenty-three discourses, which we are confident will not only sustain, but even increase the reputation of their already very distinguished and excellent author. We are glad to see a second edition of Vol. I. which has been out of print some time.

*The Speculator and the Believer; or, Conversations on Christian Seriousness and Philosophical Enthusiasm. By*  
MARY ANN KELTY, Author of "*Religious Thoughts*." 12mo. 3s. bds. pp. 218.

This little volume well deserves a perusal. It convincingly exposes many of the errors which are the most fondly cherished in the heart of the natural man;—the deceits of a vain philosophy. It sets forth, with uncompromising fidelity, the requirements of the gospel, and shews the excellency of that knowledge which is by Christ Jesus our Lord.

*The Process of Historical Proof, exemplified and explained. By* ISAAC TAYLOR, 8vo. pp. 338.

In this work the author very ably applies to the writings of Herodotus, the ordinary process of historical proof, afterwards suggesting hints for analysing the christian records, as materials of history.

*The Mohammedan System of Theology. By the Rev. W. H. NEALE, 8vo. pp. 338.*

This is an interesting and well-written book. In the first four chapters we find the life of Mohammed, with the causes of his success; an analysis of the Koran, with occasional quotations; and a view of the defects in the external and internal evidence of the system. In the five following chapters are a vindication of the charge of corruption in the Scriptures; our Saviour's history, according to the Koran, with notes and reflections; a consideration of the scheme of redemption, and the incidental blessings conferred by Christianity; and a brief notice, in conclusion, of the prophecies supposed to relate to the dissolution of the Mohammedan apostasy.

*Sermons on Sickness, Sorrow, and Death. By the Rev. EDWARD BERENS, M. A. 3s. 12mo. pp. 167. 1828.*

This little volume has nine sermons, of which the subjects are—Mortality of Man—Duties of the Sick—Care of the Sick—Recovery from Sickness—

Old Age—Death—Regulation of Sorrow for the Death of Friends—Sorrow for the Death of Children—and, Advantages of Affliction. Each sermon is followed by a short appropriate prayer. The excellent author alludes to the writings of Secker, the funeral discourses of Lucas and Doddridge, and the treatises of Flavell, Grosvenor, Cecil, and Newnham, as having furnished him with many suggestions. The object of them all is to enforce "*repentance towards God and faith in the Lord Jesus Christ.*"

## IN THE PRESS.

The Rev. JOHN WILSON, of Montrose, is preparing for publication a volume on the Origin, Nature, Functions, and Order of Priesthood of Christ.

## LIST OF NEW PUBLICATIONS.

HEBER's Journey through India, 2 vols. 4to. 4l. 14s. 6d. bds.—BLUNT's Veracity of the Gospels, crown 8vo. 5s. 6d. bds.—LE BAS on the Miracles, crown 8vo. 5s. 6d. bds.—MANT's Notices of the Apostles, 8vo. 13s. bds.—SCHOLEFIELD's *Æschylus*, 8vo. 10s. bds.—Chart of Ecclesiastical History, 7s. on sheet; 14s. on roller.—SMITH's (Rev. PTE) Four Discourses, 8vo. 8s. bds.—FACCIOLATI's Latin Dictionary, by Bailey, 2 vols. royal 4to. 6l. 16s. 6d. bds.

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## POLITICAL RETROSPECT.

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**FINANCE.**—In moving for the appointment of the Committee of Finance, Mr. Peel gave the following statement of the Revenue and Expenditure of the country:

Jan. 5, 1828. Amount of Funded Debt . . . . .	£777,476,000
Unfunded ditto, Treasury Bills, &c. . . . .	34,770,000

Total of Funded and Unfunded Debt . . . . .	£812,246,000
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Amount of National Income for Five preceding Years . . .	£261,000,000
Expenditure during the same period . . . . .	249,000,000

Surplus available for the Sinking Fund . . . . .	£12,000,000
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Or 2,400,000l. annually, on the average of the last Five Years.

Amount of Revenue during 1827 . . . . .	£49,581,000
Expenditure during the same year . . . . .	49,487,000

Surplus of Revenue . . . . .	£ 94,000
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The Amount of the Estimates for the public service of the current year is . . . . .	£17,577,000
Being less than that of the preceding by . . . . .	1,168,000

**MANUFACTURES.**—The state of the manufacturing interests is, upon the whole, very cheering. The working classes have full employment, and in some branches the demand for goods is so great as to induce that sure but painful evidence of prosperity, a turn-out of the workmen for an advance of wages; this is particularly the case in some parts of the West Riding of Yorkshire and Lancashire. The silk manufacture has the least share in this state of activity; not, we believe, from any real diminution in the demand, but from the too sudden

increase of establishments in that line, and the employment of more capital than the market could immediately absorb. Events which must occur amidst the fluctuations of commerce, and especially when a more liberal, and a better system of mercantile policy is in a course of adoption, but which will easily adjust itself to the circumstances of supply and demand.

**FRANCE.**—Since the meeting of the Chambers the Deputies have been much occupied in deciding questions of undue elections. This part of the law, relative to the liberties of the subject,

appears to require some additional measures for the security of the national freedom, and a prayer to that effect has been embodied in the address to the throne. It is also proposed to separate the direction of public instruction from the administration of ecclesiastical affairs, and put them under the control of distinct commissions.

There is a considerable deficit in the revenue of the kingdom. In the year 1826, (the occupation of Spain by a French army then existing,) there was a surplus of 6,164,443 francs above the expenditure. In the following year this is changed to a defalcation of 35,200,000 francs: to cover which, a statement is made of a credit on the Spanish government of 31,600,000 francs.

A number of transports have been taken up by the government at Toulon, and some small bodies of troops, particularly artillery, and their stores, have been marched in that direction, but whether these are intended for Greece, or a more powerful attack upon Algiers, is quite uncertain.

SPAIN.—The same cruel, weak, and arbitrary measures continue to be pursued by the Spanish cabinet. Great misery prevails in the capital; and the minister of finance can no longer provide the supplies for the public service by the means hitherto employed for that purpose. The duties imposed by a late tariff on the importation of colonial produce so completely destroyed the fair trade, and placed the entire commerce in those articles in the hands of the smugglers, that it has been found necessary to repeal those duties, and enact more moderate ones.

PORTUGAL presents a scene of most painful interest. The visit of Don Miguel to this country, the assurances he gave of his intention to support the constitution, and the permission, perhaps sanction of the British government, to the contract for a loan for the service of Portugal, afforded a hope that the experience of four years of exile might have improved the judgment and moderated, if not removed, the ill-guided turbulence of youth. These expectations have been disappointed, and all the fears of the constitutionalists have been sadly realized.

The friends of despotism, that is, the majority of the nobles and all the priests, who have for ages monopolized and enjoyed the wealth and power of the kingdom,—those large classes of beggars, supported by the daily distribution of alms and provisions at the doors of the convents,—prepared to render his arrival the signal for the restoration of the ancient order of affairs, Don Miguel was too well advised to declare himself before he had taken possession of the government. He took the prescribed oath to the constitution as he had done at Vienna, but he immediately changed all the principal members of the administration for those whose principles were known to be anti-constitutional. He held a levee, and the mob, even in the precincts of the palace, and within his hearing, shouted their Vivas for the absolute King, insulting and even wounding some distinguished characters who refused to comply with their demands, and not the slightest exertion was made to repress these tumults or protect those who suffered from them. Subsequently the commanders of the regiments in the vicinity of Lisbon were superseded and replaced by others of the absolute party, with the exception of two regiments, the soldiers of which were known to be particularly attached to their colonels, and therefore the step was not likely to be carried without some danger.

These violent measures produced an immediate effect upon the public credit, and government paper fell to a discount of 22 per cent.

The British troops, as had been agreed upon, prepared for embarkation as soon as Don Miguel should have arrived: but here again the animosity of the new government shewed itself. The officer who had the command of this service, applied to the governor of the arsenal for the use of some flat-bottomed boats to facilitate the embarkation of the Hussars and Artillery: they were refused. The regiments previous to their leaving their quarters were reviewed in the vicinity of the palace, to which the Regent was invited, but declined the invitation.

Under these circumstances the British authorities found it necessary to

occupy the arsenal by force, to effect the removal of the troops—to order the *Pyramus* to drop down the river, and, taking possession of the Fort St. Julian, to retain it till all the British squadron shall have passed out of the Tagus; the *Wellesley*, which sailed on the 12th of March with the 11th regiment for the Mediterranean, to load her guns with shot before she dropped down the Tagus; and the first portion of the loan (60,000*l.*) which had arrived, but had not been paid over to the Portuguese government, to be conveyed back by the same vessel which had carried it out.

GREECE.—The Count Capo d'Istria, the governor of Greece, has convoked a general Assembly of Deputies from the states of this country at Egina, where they will meet to consult for the public welfare of their interesting race and country early in April.

The limits proposed for this new sovereignty is understood to be the range of mountains in north Thessaly, and that an annual tribute shall be paid to the Porte equal to the revenue which may have been usually derived by the Sultan from these districts.

The position of the allies and Turkey seems scarcely altered since our last. Attempts to effectuate by negotiation, the settlement of this contest, continue to be made, and are as plainly and bluntly rejected by the Sultan, as if the preponderance of force was on his side, and the allies at his feet. The most violent measures have been promptly pursued—the imperial proclamation has invited all his subjects to take up arms for the support of the Ottoman power. The regularly disciplined troops in the neighbourhood of Constantinople, are stated at 80,000, and that they will be supported by an army of 200,000 Asiatics. The necessity and want of money to sustain these operations, is already felt and manifested in the means used to fill the coffers of the Porte; the Armenians of the Roman Catholic Church, in particular, feel the oppression of the government;—all the wealthy individuals of that people, have been

banished from Constantinople to the interior of Asia Minor, and their property seized; one of the richest bankers (Railli) of the same nation has been put to death. All Christians, subjects of European powers, have been ordered to withdraw from the dominions of the Grand Signior, and are hurried and hurrying away with all expedition.

The Russian army is supposed by many to have passed the Pruth; but of this we have no certain intelligence. The Emperor of Russia has again avowed his purpose: whether he perseveres in his efforts for the liberation of Greece singly, or in conjunction with his allies, of not appropriating a single acre of Turkish territory to himself; it is conjectured that if the Russian army enters Moldavia, it will not pass beyond the boundaries of that principality, but wait to see the effect of such a demonstration on the councils of his Sublime Highness.

The measures of Austria appear entirely pacific. A few regiments have been ordered to march towards the Servian frontier; but the number of these is too inconsiderable to excite any apprehension.

The Sophy of Persia has recommenced hostilities with Russia.

MEXICO.—The affairs of this country continue in a very disturbed state—thirty-eight persons of different ranks are reported to have been arrested for crimes against the state. The decrees for the banishment of all native Spaniards are carried very actively into effect, and numbers of them are daily arriving at the Havannah, in a very distressed state.

HINDOSTAN.—The fort at Kolite-nan has been destroyed by an earthquake, and a thousand persons are said to have perished in its ruins.—The same convulsion has blocked up the river Rowee, and caused a very extensive inundation, which threatens serious consequences to the city of Lahore. In the western provinces the cholera has been prevalent, and supposed to have carried off thirty thousand persons.

## ECCLESIASTICAL INTELLIGENCE.

ARCHIDIACONAL JURISDICTION.—The controversy between the Rector and Fellows of Lincoln College, Oxford, and the Archdeacon and Commissary of Bucks, relative to the right of exercising Episcopal and Archidiaconal jurisdiction over the church and parish of Twyford in that Archdeaconry, has been decided by the Visitor of the College in favour of the Archdeacon.

## PREFERMENTS.

THE KING has been pleased to grant unto the Right Reverend GEORGE MURRAY, D. D. Lord Bishop of ROCHESTER, the Deanery of the Cathedral Church of WORCESTER, void by the death of the Reverend JAMES HOOK, D. D.

Name.	Preferment.	County.	Diocese.	Patron.
Becket, Joseph....	Domestic Chaplain to the Lord Bishop of Rochester.			
Butler, J. ....	{ R. of St. Nich. Nottingham to Thwing, R. }	Notts York	} York	Lord Chancellor.
Coulson, H. T. . .	{ Ruan Major, R. to hold by disp. { with Landewednach, R. }	} Cornwall		
Canning, William..	Canonry of Windsor	Exeter		J. Stevens, Esq.
Egremont, G. G. . .	Barrow-upon-Humber, V.	Lincoln	Lincoln	The King.
Hale, John ....	{ R. of Nocton Beckering, to Buslingthorpe, R. }	} Lincoln	} Lincoln	Lord Chancellor.
Hollingsworth, J.	{ R. of St. Marg. Lothbury and V. of St. Bot. Aldgate }			
Banks, D. D. . .	to the Archd. of Huntingdon	Hunts	Lincoln	Bishop of London.
Hudson, R. ....	Cockerham, V.	Lancaster	Chester	Bishop of Lincoln.
Lechmere, A. B. .	{ Eldersfield, V. with to hold by disp. { Welland, V. }	} Worcester	} Worcester.	{ Mr. Lechmere. Lord Chancellor.
Montgomery, Aug.	Preb. of Ruscomb, in Cath.	Ch. of Salisbury		
Newman, J. H. ....	St. Mary the Virgin, V. Oxf.	Oxford	Oxford	Bishop of Salisbury.
Peel, John ....	Stone, V.	Worcester	Worcester	Oriel College.
Phillipotts, Henry,	{ R. of Stanhope D. D. .... { to the Deanery of Chester }	} Durham	} Durham	Bishop of Durham. The King.
Prower, J. M. ....	Purton, V.			
Rathbone, J. E. . .	Rumford, P. C.	Wilts	Salisbury	Earl of Shaftesbury.
Ripley, T. Hyde	{ V. of Wootton Bassett to Tockenham, R. }	} Essex	} London	New College.
Risley, Wm. Cotton	Domestic Chaplain to Lord Carteret.			
Roberts, J. P. ....	Hampton, P. C.	Worcester	Worcester	Christ Ch. Oxford.
Robson, Jacob ....	St. Geo. Tildesley, Dis. Ch.	Lancas.	Chester	V. of Tildesley.
Rowe, John....	{ R. of Alverdiscot, to Bow- (or Nymet-) Tracey, R. }	} Devon	} Exeter	{ G. Rooke, Esq. B. Marshall, Esq.
Ryder, H. Dudley .	High Offley, V.			
Severne, F. ....	Kyre Magna, R.	Stafford	Lichfield	Bp. of Lich. & Cov.
Shepherd, T. ....	Inkpen, R.	Worcester	Worcester	E. Pytts, Esq.
to hold by disp. { with Cruxeaston, R.		Berks	Salisbury	John Butler, Esq.
Sivewright, George	Blakesley, V.	Hants	Winchest.	Dr. Smith.
Spry, J. H. D. D.	{ R. of St. Mary-le-Bone to a Prebend in the Cath.	} Middlesex	} London	} Northam. Peterboro' Lord Chancellor.
Tweed, Joseph . .	{ Chapel St. Mary, R. with Wenham Parva, R. }			
Tyrwhit, Thomas..	Preb. of Gillingham Minor, in Cath.	Ch. of Salisb.		Bishop of Salisbury.
Vachell, G. H. ....	Chapl. to Hon. E. I. Comp.	Factory in China		The E. I. Directors.
Warren, John ....	Graveley, R.	Camb.	Ely	Jesus Coll. Camb.
Warren, William ..	Llanfihangel Esceifiog, P. C.	Anglesea	Bangor	Dean of Bangor.
Winstanley, J. R. . .	Bampton, 3d V.	Oxford	Oxford	D. & C. of Exeter
Worsley, H. D. C. L.	Prin. of Coll. Sch. at Exeter,	Devon		

## CLERGYMEN DECEASED.

Name.	Preferment.	County.	Diocese.	Patron.
Baker, Robert ....	Frilsham, R.	Berks	Salisbury	R. Hayward, Esq.
Bell, T. ....	Newport, V.	Essex	London	Lord Chancellor.
Creech, P. S. ....	Rothwell, V.	Northam.	Peterboro	Rev. W. Higginson.
Forster, Edward ..	Aston Somerville, R.	Gloucester.	Gloucester.	Lord Somerville.
Hole, William ....	Belstone, R.	Devon	Exeter	Rev. W. Hole.
Holme, T. J. ....	Buslingthorpe, R.	Lincoln	Lincoln	Lord Chancellor.
Jenner, John ..	{ Buckland, R. and Midley, R.	} Kent	Canter.	{ J. Unwin, Esq. and E. Eve, Esq. alt.
Martin, Samuel ..	Vic. in Cath. Ch. of Lincoln			D. & C. of Lincoln.
Rogers, John ....	Feniton, R.	Devon	Exeter	J. Haverfield, Esq.
Twisleton, Hon. J. T.	Blakesley, V.	Northam.	Peterboro	Lord Chancellor.
Van Voorst, Hen.	{ Steerple, V. with Stangate, V.	} Essex	London	{ Sir B. E. Bridges, Bart.
Williams, John ....	St. Probus, V.			Bishop of Exeter.

Name.	Residence.	County.
Durwall, John .....	Birmingham, Grammar School .....	Warwick
Greig, J. ....	Birmingham .....	Warwick
Hutton, John .....	Rolvenden .....	Kent
Mayers, Walter .....	Over-Worton, Curacy .....	Oxford
Nicholls, Thomas .....	Burntwood, Curacy .....	Stafford
Savigny, W. H. ....	Malvern .....	Worcester
Wilkinson, J. F. ....	Upper Seymour Street .....	Middlesex

## UNIVERSITY INTELLIGENCE.

## OXFORD.

The Rev. William Arundell Bouverie, M. A. Fellow of Merton College, and the Rev. Charles Litchfield Swainson, M. A. Fellow of St. John's College, have been elected Proctors for the ensuing year.

The Rev. Thomas Townson Churton, M. A. Fellow of Brasenose College, has been nominated a Public Examiner in *Literis Humanioribus*.

The Rev. Philip Wynter, B. D. Fellow of St. John's College, has been elected President of that Society, in the room of the Rev. Michael Marlow, D. D. deceased.

The Rev. Wm. Hayward Cox, M. A. of Pembroke College, and the Rev. Percy Wm. Powlett, B. A. of Trinity College, have been elected and admitted Fellows of Queen's College on Mr. Michel's foundation.

The Rev. Jos. Dornford, M. A. Fellow of Oriel College, has been nominated a Public Examiner in *Literis Humanioribus*.

It has been agreed in Convocation that humble Petitions be presented to the Right Hon. the Lords Spiritual and Temporal, and to the Hon. the House of Commons, praying that the laws by which persons professing the Roman-Catholic religion are precluded from holding certain offices, and from sitting in Parliament, may not be repealed.

Mr. William Fraine Fortescue has been admitted Scholar of New College.

The following notice has been issued by the Vice-Chancellor and the Dean of Christ Church:—

"The Right Hon. Charles Watkin Williams Wynn, upon offering a Writership in the Hon. the East-India Company's service as an object of competition to the junior Members of the University, commissioned the Vice-Chancellor and the Dean of Christ Church to make such arrangements as they might deem necessary for carrying his wishes into effect. In the discharge of this trust they give notice that,

"I. The examination of the Candidates for this Writership will be holden in the Convocation House, and will begin on Monday, June 9, at ten o'clock in the morning, and be continued on the days immediately following.

"II. The subjects of examination will be the four Gospels, and Paley's Evidences—some of the best Greek and Latin Classics—Ancient and Modern History, with the Geography and Chronology of each—English Prose Composition—the Elements of pure Mathematics and of Natural and Experimental Philosophy.

"III. The Examiners appointed for this occasion will nominate the person to be



recommended to Mr. Wynn for the Writership.

"IV. Each Candidate must announce his intention of offering himself by leaving at the Vice-Chancellor's house, on or before the 29th of May next, a certificate of his birth, and a testimonial from the College or Hall to which he may belong. No person will be admitted as a Candidate, who shall signify his intention after the last-mentioned day.

"V. No person can be admitted as a Candidate who will have completed, on the 15th of October next, 22 years from the day of his birth."

It has been agreed in Convocation that the statute relating to the creation of the "*generales sophistæ*" should be altered; and that, for the future, all those gentlemen who have completed two years from the time of their matriculation, and have obtained a testimonial of having responded before the Masters of the Schools, should be accounted *general sophists*, without going through the whole ceremony of creation.

#### Degrees Conferred.

##### DOCTOR IN DIVINITY.

The Rev. Philip Wynter, President of St. John's Coll.

##### BACHELOR AND DOCTOR IN DIVINITY, by accumulation.

The Rev. John Worrall Grove, St. Edmund Hall.

##### BACHELOR IN DIVINITY.

Rev. Wm. Jackson, Fellow of Queen's Coll.

##### MASTERS OF ARTS.

Rev. Humphrey Pountney, Queen's Coll.

Rev. Joseph Spry, Magdalen Hall.

Rev. Thomas Hope, University Coll.

Rev. Aaron Rogers, Jesus Coll.

Robert William Mackay, Brasenose Coll. grand compounder.

Rev. Henry Dudley Ryder, Oriel Coll. grand compounder.

William Multon Blencowe, Oriel Coll.

Charles Collins Walkey, Scholar of Worcester Coll.

Rev. Percy William Powlett, Michel Fellow of Queen's Coll.

Rev. Henry Currer Wilson, Lincoln Coll.

Charles Denham Orlando Jephson, Brasenose Coll. grand compounder.

William Hodgson, Wadham Coll. grand compounder.

Rev. John Cox, St. Mary Hall.

Jonathan Blenman Cobham, Oriel Coll.

##### BACHELORS OF ARTS.

George Bingham, Worcester Coll.

The Right Hon. Viscount Fitzharris, Oriel Coll.

Charles Neate, Scholar of Lincoln Coll.

Richard Spry, Wadham Coll.

George William Hope, Christ Church.

Wm. Reginald Courtenay, Christ Church.

Joseph Gibbs, Worcester Coll.

William Doveton Philpot, Lincoln Coll.

John Charnock, Lincoln Coll.

##### MARRIED.

At St. Mary's, St. Mary-le-bone, London, by the Hon. and Very Rev. the Dean of Gloucester, the Rev. William Robert Newbolt, M.A. Student of Christ Church, son of the late Sir John Newbolt, Chief Justice of Madras, to Ann Frances, daughter of Mogens Dorrien Mogens, Esq. of Hammerwood Lodge, Sussex, and niece to the Lord Dynevor.

March 1, at Paddington Church, by the Venerable Archdeacon of London, the Rev. Charles Dupuis, M.A. Chaplain to the Marquis of Hertford and Fellow of Pembroke College, Oxford, to Emma, youngest daughter of the Rev. Dr. Crane.

## CAMBRIDGE.

### CLASSICAL TRIPOS, 1828.

#### FIRST CLASS.

Ds. Selwyn, Joh.	Ds. Hankinson, } C.C.
Peile, } Trin.	Perry, } Tri.
Platt, } Trin.	Barnes, Trin.
Cook, Joh.	Evans, Joh.
Jerrard, Caius	Willis, Trin.
Fitzherbert, Tri.	Fawcett, Trin.

#### SECOND CLASS.

Ds. Raine, Trin.	Ds. Kingdon, Trin.
Sheffield, Qu.	Ashworth, Trin.

#### THIRD CLASS.

Ds. Tate, Trin.	Ds. Povah, Trin.
Whittington, Qu.	Yardley, Joh.
Dodd, Magd.	Brockman, Trin.
Swann, Joh.	Briggs, Caius

William Aldwin Soames, of Trinity College, has been elected University Scholar on Lord Craven's foundation. The electors are desirous of marking with distinguished commendation the merits of C. Wordsworth, of Trinity College, which they considered

very nearly equal to those of the successful candidate.

Charles Babbage, Esq. M. A. of Trinity College, has been elected Lucasian Professor of Mathematics, vacant by the election of G. B. Airy, Esq. to the Plumian Professorship.

Graces have passed the Senate to appoint Mr. Hughes, of Emmanuel College, and Mr. Ebdon, of Trinity Hall, Examiners of the Junior Sophs, in the place of Mr. Byam and Mr. Porter; also to confer the degree of M. A. by royal mandate on Mr. Procter, of Christ College.

In the "Plan of Classical Examination after Admission *ad respondendum Questioni*," confirmed by the Senate, May 28, 1822, the first regulation is as follows:—

"1. On the fourth Monday after the general Admission *ad respondendum Questioni* in January, 1824, and every subsequent year, shall commence an examination of classical learning of such persons as shall voluntarily offer themselves to be examined, provided that every person so offering himself shall have obtained an honour at the mathematical examination of the preceding January."

A Grace has passed the Senate, to subjoin after the words "preceding January," an additional provision as follows:—

"Provided also that persons entitled to Noblemen's degrees, shall be competent to offer themselves for the above-named classical examination, having (agreeably to the grace of the Senate, March 18, 1826,) kept nine terms, and having passed the usual examination before Admission *ad respondendum Questioni* of the preceding January."

The Hebrew dissertation has been adjudged to Alfred Addis, B. A. of Trinity College.

The subject of the Seatonian prize poem for the present year is, "*Saul at Endor*."—The Vice-Chancellor has given notice that if any poem on the above subject shall be considered by the examiners to be entitled to distinguished commendation, a premium

of one hundred pounds shall be given, instead of the usual sum of forty pounds.

The Chancellor's gold medals for the two best proficient in classical learning among the Commencing Bachelors of Arts have been adjudged to Mr. William Selwyn, of St. John's College, and Mr. Thos. Williamson Peile, of Trinity College.

CLARE HALL FELLOWSHIPS. — The King has been graciously pleased to grant his royal letters patent to the Master and Fellows of Clare Hall, to repeal part of a statute of that college given by the visitors of Edward the Sixth, by which the society are restricted from electing more than two Fellows of any one county, or more than one half from counties north of the river Trent. In consequence of this, in all future elections of Fellows, the society will be directed by the original statute of the foundress, Lady Clare. This statute was given in 1359, and breathes the same liberal spirit with the deed of endowment, in which the munificent Lady Clare professes to be actuated in enlarging the then small foundation of University Hall.

#### Degrees conferred.

##### BACHELOR IN DIVINITY.

Rev. Robt. Mullins Mant, Christ Coll. (Compounder.)

##### MASTERS OF ARTS.

Rev. Hen. Battiscombe, Fell. King's Coll.  
James Packe, Fell. King's Coll.  
John Hardy Raven, Magdalene Coll.

##### BACHELORS IN CIVIL LAW.

Rev. John Vaughan, St. John's Coll.  
Rev. Wm. Wogan Aldrich, Trinity Hall.  
Pelham Stanhope Aldrich, Trinity Hall.  
Rev. Wm. Gunning, Christ Coll. (Comp.)

##### BACHELOR IN PHYSIC.

Erasmus Darwin, Christ Coll.

##### BACHELOR OF ARTS.

John Robert Fiske, Catharine Hall.  
John Bennett Goodwin, Sidney Sussex Coll.  
William Morshead, Sidney Sussex Coll.

#### NOTICES TO CORRESPONDENTS.

Want of room compels us to postpone several articles; among others, on Clerical Funds for Mutual Assurance; on Slavery at the Cape of Good Hope; and Inscription on Monument to Bishop Taylor. We hope also to notice the Meeting at Hackney for S. P. C. K., Atherstone Dispensary, Parochial Lending Libraries, and the Society at Southampton on behalf of the Gypsies.

"A Country Curate" has been received,—we agree with him as to the impropriety of the responses after the Commandments being sung. We have, too, before us "B." and "A. T. R."